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NEED AND BASIS OF A DOCTRINE OF HOLY SCRIPTURE.

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I.

It must be confessed that the doctrine of Holy Scripture is at the present moment very much in a state of chaos. Jesus and His apostles accorded to the writings of the Old Testament the full rank of authoritative and God-inspired Scripture. "Have ye not read?" was Christ's last and decisive word (Matt. 19:4). The Jewish canon of their day was by them unchallenged. The post-apostolic church put the Scriptures of the New Testament alongside those of the Old, and treated them as in every way equally inspired with the latter. The Fathers of the early centuries used the New Testament Scriptures exactly as we do ourselves. The same exalted estimate of Scripture prevailed in Reformation and post-Reformation times. Luther had his rash fling at certain books, e. g., at the Epistle of James, but more on the score of canonicity than on that of inspiration. Luther's reverence for the Scriptures as the Word of God was not surpassed by any section of the Reformers. Despite Socinian and Arminian laxity, the churches after the Reformation steadily adhered to the idea of a divinely-inspired Scrip-

ture. The Bible was a book in which holy men, moved by the Spirit of God, had, without sacrifice of their individuality, set forth infallibly the will of God for our salvation. Its utterances were to be received as "the oracles of God" (Rom. 3:2).

We have changed all that. Criticism has come in with its scientific methods to take the Bible to pieces for us, and show us its historical genesis. It has gone further, and assailed a large part of its historical contents. It has converted most of the early history into legend; has torn the laws from their historical basis, and transported them to a later period; has assumed the text to have undergone extensive mutilation, manipulation, interpolation at the hands of irresponsible editors; has not hesitated to bring in the principle of fraud. Excess has followed upon excess in the ethical treatment of Old Testament and New. The Book becomes a *corpus vile* on the mangled form of which every new theorist delights to manifest his ingenuity. Historical works are dissected out among authors and redactors; prophetic books are shivered into fragments; Gospels are traced to "sources," and hardly a statement or saying is allowed to stand in the multitude of conjectures in which it is smothered. This species of criticism has got into the church and schools of learning, with the result that faith in the reliability, the authority, the inspiration of the Bible, is in many minds thoroughly upset, and an unhappy feeling of uncertainty in regard to the validity of the Scriptures is widely diffused among all classes.

In this rapid and extraordinary subversion of older beliefs in the authority and inspiration of the Scriptures there lies undeniably a serious peril for the church. Its effects are felt alike in the sphere of thought, in the preaching of the pulpit, and in the practical work of the church. It is felt in the sphere of doctrine, for the foundation on which theology has been wont to build is taken from beneath it. It is felt in the preaching of the Gospel, for that note of assurance and authority which used to be heard in the proclamation of God's message is departing from us. Many shun the Old Testament altogether; others speak with bated breath of considerable portions

even of the New. It is not enough that a Paul or a John teach certain doctrines. They were but fallible men, and their opinions do not bind the modern world. It is felt in the doctrine of the church itself, for what can we know of the foundation, laws, sacraments, obligations of the church without an authoritative Scripture? It is felt also in life and work, for how can the church carry on the propagation of the Gospel and the evangelization of the world without a trustworthy Scripture? Or how shall spiritual life be preserved, and Christian character be built up, without a divinely-given rule of conduct for guidance?

Must we then, without demur, resign ourselves to this process of disintegration and dissipation of the authority of Holy Scripture, meantime in such full force? Few Christians, who have felt the Scriptures to be precious to themselves, will acquiesce in so faithless a surrender. The need will be only the more urgently felt for a retracing of the steps, and a replacing of the Scriptures in the faith and lives of men as the truly inspired and divinely-inspired record of God's revealed will for mankind in the great things of the soul. There is no more clamant need in the church today than a doctrine of Holy Scripture which will at once be true to all really scientifically-ascertained facts, and yet be in harmony with the claims which Scripture makes for itself as a book of revelation and inspiration. Is such a doctrine possible? An attempt is here briefly made to show that it is.

II.

Three conditions seem to meet in fulfilling the requirements of a doctrine of Holy Scripture such as the church today needs. The first is a more positive conception of the *structure* of the Bible itself that at present prevails; the second is belief in the reality of a *supernatural* revelation, the record of which is preserved to us in Scripture; the third is the acknowledgment of a *divine inspiration* of this record. These conditions hold together and are at bottom one. It is because one or other of them is parted with that the present uncertainty about Scrip-

ture prevails. The destroying of the structure of the Bible makes it well-nigh impossible to uphold the revelation and the inspiration of the record; the denial of the supernatural cuts at the root of both beliefs, and makes inevitable the attack upon the historical contents. On the other hand, where supernatural revelation is admitted, most of the grounds for challenging the structure disappear, and the inspiration of the record is an almost necessary corollary. The inspiration, in turn, is a signature of divinity in the revelation. Combining the three points of view, a tenable doctrine of Holy Scripture is reached.

1. The first condition of a doctrine of Holy Scripture has been stated to be a *more positive conception of the structure of the Book itself*. Is this not called for? Let legitimate criticism render its utmost service in tracing for us the historical and literary genesis of the books which make up the sacred volume. There is a wide field of investigation here, on many points of which scholarly minds are never likely wholly to agree. But is there not something else in the very character of the Book which puts a check on critical excesses, and compels the acknowledgement of unlikeness to any other collection of writings that ever existed? This is not a matter on which scholars alone are capable of sitting in judgment. It stares the impartial reader of the Bible in the face on the most cursory examination of its contents.

(1) First, there is the singular *literary and historical unity* of the Book. Unlike all other collections of sacred writings, this remarkable Book has a character which may be described by the word "organic." However and whenever its component parts originated, they now combine in an unexampled way to form a structural whole. The Bible begins with creation and paradise—a paradise early lost by sin; it closes with paradise restored in a new heaven and a new earth. It opens with a "fall," and the constant assumption through its pages, in Old Testament and in New, is that the world is in a state of rebellion and apostacy from God and lies under His judgment. The whole history between is the development of a plan of redemption for the recovery of man from this lost condition, and

his restoration to God and holiness. With sure step the story goes on from the first promise, through the successive elections, covenants, dispensations and disciplines by which God accomplished His end. Patriarchal history is succeeded by Mosaic; this by the periods of the Judges and the Monarchy; this by the age of the prophets. Time after time the divine purpose seems on the point of being frustrated by the unfaithfulness of the people, or the crushing force of foreign invasion. But the light is never allowed to be wholly extinguished. There is always a "remnant," a "holy seed," and courage and confidence in the triumph of God's purpose never die out. The New Testament fulfills and completes the Old. The wondrous story of the Gospels is given forth as the fulfillment of its types, promises, prophecies; the Epistles expound the redemptive meaning of the Gospels; the Apocalypse announces the downfall of anti-christian powers, and the decisive victory of the Lord and His Christ. The Book is rounded off into a complete unity. Here is a product which it already passes the genius of man satisfactorily to account for.

(2) But next, in this external unity of the Book is already attested the unity of *truth* and *purpose* which pervades it. It is the one theme with which the Book is concerned from commencement to close—Redemption. Man has sinned; God reveals His grace to man, and is working for his salvation. God is one, holy, gracious; all-knowing to devise, all-powerful to execute; the Creator and Upholder of all that is; the world's Providential Ruler; the Maker, Lord and Judge of men. Man is made in God's image, has turned aside from God and perverted his way, but is capable of repentance and redemption. Sin is that awful thing which God abhors, which ought never to have been. Against it God must declare Himself with all the energy of His perfect holiness, but the great desire and aim of God is to deliver men from its destructive power. To accomplish this a plan of salvation is unfolded, with ordinances suitable to its different stages. The Mosaic law provides a system of atonements and purifications, with access to God through a priesthood—unavailing in itself, but a shadow of good things

to come (Heb. 10:1). The Monarchy gives rise to new promises of a Davidic King whose throne God will establish for ever. Prophecy expands all the germs of previous revelation, and opens up glowing visions of the New Messianic Age. The New Testament shows in how divine a fashion these hopes and anticipations were fulfilled. Its Gospel is the concentration and realization of the redeeming purpose of which the Bible is full. Strongest threads thus bind the parts of the Bible internally together. Can human skill explain it? Can any disintegration of criticism destroy it? The answer must be in the negative.

(3) Yet again, as arising out of the foregoing characteristics, the Bible is a structural unity in *the correlation of its parts.* To a Book of origin in the Old Testament corresponds a Book—or books (the Gospels)—of origins in the New. To a great act of redemption in the Old corresponds a great act of redemption in the New. To a sacrificial system in the Old, corresponds as the great anti-type, the perfect atonement in the New. To a history of the founding of Israel as a nation in the Old corresponds the story of the founding of the church in the New. To didactic literature in the Old corresponds the Epistles, with their doctrinal and practical instruction in the New. To prophecy and apocalypse in the Old corresponds the apocalyptic visions in the New. The New Testament in its entirety folds back upon and fulfills the ideas and promises of the Old—is the *counterpart* of the latter.

III.

Here, then, is a structure in the Bible as it stands, not to be got rid of by ingenious critical theorizings and reconstructions of the materials of the Book. This is not the place to enter upon an examination of the modern critical hypotheses. It may be sufficient to take two points—one earlier, the other later.

(1) The *patriarchal and Mosaic histories* are supposed to be more or less legendary creations of the eighth, seventh or later centuries. Now, however, we have a critic like Gunkel, supported by Dr. G. A. Smith, bringing back these so-called

"legends" to about 1200 B. C. But see what this implies. On the current hypothesis, in regard to the date of the Exodus, adopted by nearly all these writers, that event took place shortly after the death of the oppresser, Rameses II., therefore later than the middle of the thirteenth century. How short is the interval between that and 1200 B. C.? Is the difference worth contending for? Farther on this chronology, little more than 200 years elapsed from the Exodus till the building of the Temple. It might be 250 years; some make it less. Take off the period till the time of Joshua and the conquest on the one hand, and the time from Samuel and David till the temple on the other, and the interval is less than 180 years. Written records and the art of history-writing were, in David's time, well-developed. Can it be believed that, even if contemporary records were not made, a sound tradition of the events of the Exodus, and of the great facts of the Mosaic age, was not preserved during that short interval? Or that, being preserved, it would not be written down?

(2) Or take the second point—the pivot, as it may be called, on which the whole modern critical reconstructon of the Bible and its history turns; *the age, viz., of the Levitical law.* The law, it is well known, is, on the theory, brought down to the age after the exile. Older usage, it is allowed, may be incorporated in its provisions; but till that time there had been no written ritual claiming divine origin, and the great bulk of the institutions in the code were entirely new. This is, of course, in direct contradiction of the Bible itself, which connects the law with Moses and tells of its origin at Sinai. But this is held to be nothing compared with the alleged proofs of the ignorance of the law in the earlier history, and its supposed dependence on the Temple laws of Ezekiel. Yet, when the proofs come to be examined, how surprisingly weak they are! How contradicted by the very history supposed to establish them! In Neh. 8 we have the narrative of the introduction and reading of the law by Ezra. But how emphatically everything in that narrative contradicts the idea of the provisions of the law being new! The community in Jerusalem was far from being, in

Ezra's time, a united one. There were deep divisions in it. There were many conflicting interests, on some of which the new law bore hardly. There were factions strongly disaffected to Ezra and Nehemiah. The people, and especially the priests and Levites among them, knew something of their own past—had genealogies, etc. Is it credible—is it thinkable—that a community of this kind would receive at Ezra's hands, without scruple or questioning, a great complex of burdensome laws which neither they nor their fathers had ever before heard of, and along with them, narratives of historical facts which they must have known were perfectly unfounded? Here, e. g., were narratives of the setting apart of Levites in the wilderness, while they knew quite well that no such orders existed before the exile, and accounts of Levitical cities, which they were aware were historical fictions! Human credulity is great, but there are limits which can be confidently assigned to it, and this is a case in point. Nor was it ever doubted, till this new school arose, that both Ezekiel and the Book of Deuteronomy implied the earlier existence of the Levitical legislation.

It may be claimed, then, that the *natural* structure of the Bible is not one which can be overthrown by a really scientific treatment of the Biblical facts. While it stands, the case for revelation is secure.

IV.

2. The second condition of a doctrine of Holy Scripture as above stated was—belief in *the reality of a supernatural revelation*. Without this, there might be an interesting collection of religious writings, but there could be no "Scripture" in the proper sense of the word. There could be no literature of revelation, which is what Scripture, in the Biblical view, means. To those who reject the possibility or reality of an historical revelation, accordingly, the books of the Old Testament remain at best fragments of ancient Hebrew literature, to be placed in the same category, as regards origin, with the sacred books of other religions. The Hebrews were a people of re-

ligious genius; their prophets were men of noble, if still limited, insight; they spoke, as they believed, in the name of Jehovah; but the explanation of the whole is found in their natural endowment and profound religious and moral convictions. No supernatural cause need be assigned for it. Jesus, in like manner, is the "religious idealist, prophet and martyr," *par excellence*. He had beautiful thoughts, spiritual, if somewhat impracticable, ideals, shared in the Messianic and apocalyptic ideas of His time, and met His fate through collision with the ecclesiastical authorities. His Apostles, who persuaded themselves that He had risen—even that they had seen Him—invested Him with divine dignity and converted His martyr-death into an atoning sacrifice.

This repugnance to the admission of the supernatural, so fatal to a doctrine of Holy Scripture, is extremely widespread at the present hour. A deliberate movement is on foot to shift Christianity from its hitherto recognized supernatural to a purely natural basis. The immediate effect on the Bible is that already indicated, viz., the removal from its pages of everything that cannot be explained on natural principles. Supernatural revelation is struck at in its very conception: miracles necessarily are purged out; prophetic prediction shares the same doom, or is set down as unfulfilled. The Incarnation, miraculous birth, resurrection of Christ, with all the supernatural acts and claims in His history, are rejected. This bears, again, on the question of structure. The simplest way, often, to get rid of the supernatural, is to assail the book in which it is found—to disintegrate it, to bring down its age, to show it to be the product of natural causes at a particularly later time. On the other hand, where this prejudice against the supernatural is abandoned, and revelation is admitted, the natural structure of the book, in most cases, resumes its rights. There can be no question, to an impartial mind, that the Bible *claims* to be a record of revelation—of revelation in a high, peculiar, supernatural sense. God has entered, for purposes of grace, into other relations with man than those of nature. He has entered by word and deed into history; has made known His secret will and

saving designs to man; has given man assurance of His presence and working by many supernatural tokens. The culmination of His revelation is in Jesus Christ, His only Son, our Lord. Him He has raised from the dead, and exalted to the right hand of power, to be a Prince and a Savior. To give the knowledge of this saving will of God, and of its historical course, is, as has been seen, the peculiar end of Scripture. The proof of the reality of the revelation is found in what was said of its *character,* of the unity of idea and purpose pervading it, of its experienced effects in heart and life. This at least is certain that, only as such a doctrine of revelation is acknowledged, can there be such a thing to the mind as Holy Scripture. Where it is acknowledged, belief in a Holy Scripture inevitably follows.

The anti-supernaturalistic principle has powerful hold. It always has had on a certain class of philosophical and cultured minds. Science has now come in to give it support in the alleged proof of a uniformity of nature in which there can be no breach. But is this alleged principle of uniformity itself anything more than an assumption? That nature is placed under laws, and is ordinarily, left to itself, entirely uniform in its operation, every educated mind will admit. But it is a long step from this to the conclusion that natural causes, with which alone science has to deal, are the sole causes in the universe; particularly that there is no room for the action of the *First* Cause in overruling, superseding, reversing, or acting outside of and above these natural causes, if His wisdom sees good reason for so doing. There is nothing that science can ever show that will make good this conclusion. Religion comes in here with its own proper claims. If there is call and need for special revelation—and who will say that in this world there is not?—if there is truth to be imparted, disorder to be remedied, sin to be annulled, redemption to be accomplished—nothing can be thought of worthier in God than to come to His creature's help by breaking the silence of nature and stretching forth an arm mighty to save!

The special proof of miracles in Scripture need not be undertaken here. Two great facts only may be named—one standing

at the head of each dispensation—which it will be found impossible to explain without miracle. One is the *Exodus of Israel,* and *Crossing of the Red Sea;* the other is *the Resurrection of Christ.* Both are facts supremely well-attested.

(1) The *Exodus* is proved, not only by the narrative in the books, but by the whole national consciousness of Israel as regards its past. Few critics doubt that Moses led the people out of Egypt, and took them, by some means, across the Red Sea. An exceptionally favorable wind, clearing the channel at the spot, is the usually accepted explanation. Grant that it was so—the event is still only half accounted for. There remains the fact that this singular occurrence took place precisely at the time it did, when the fleeing nation was *in extremis* from the pursuit of Pharoah. There are such things as happy coincidences; but this one is *too* rare and happy, when taken in conjunction with the other circumstances of the Exodus, to be set down to mere chance.

(2) It is scarcely necessary to elaborate the evidence for the *Resurrection* of Christ—this has been done so often, and so fully. That Christ died, and on the third day appeared again to His disciples; that many like appearances followed; that the tomb was found empty; that the Apostles all believed, and unshakenly testified, that Christ had arisen; that spiritual effects following His exaltation showed that He had truly risen—these and similar lines of argument have been worked till they are familiar. The alternative hypothesis that Christ is *not* risen manifests its weakness by the variety and mutually-destructive character of its explanations, and by the fact of the empty tomb. The resurrection remains the rock-fast foundation of Christian belief.

One is justified, then, in accepting as established the second of the conditions of a doctrine of Holy Scripture. In combination with the first—the organic *structure* of Scripture—the acknowledgment of *supernatural revelation* furnishes a strong and stable basis on which such a doctrine can be rested.

V.

3. Hero stands it now with the third of the conditions proposed, viz., *the inspiration of the record?* Is not this more difficult to prove? Yet it seems essential to establish it, if a doctrine of Holy Scripture is to be satisfactorily completed. There is a hesitation in facing this question of inspiration in many quarters which is a bad omen for the church.

For inspiration—inspiration in the full, supernatural sense—is a *fact,* and is as little to be explained away as the existence of the Bible itself, or the reality of the revelation contained in the Bible. Inspiration is, indeed, as it was above expressed, a corollary of revelation. If revelation is there, inspiration is there. Internal revelation cannot be conceived of except in, or as accompanied by, an exalted or inspired state of soul; just as inspiration cannot be thought of, be it only the inspiration of illumination, without a measure of revelation (Eph. 1:17, 18). If *revelation* pervades the Bible, or in the degree in which it does so, *inspiration* pervades it also. The very fact that the revelation is so plainly preserved in its meaning, its historical continuity, the proportion of its parts, the unity of its teaching, in the Bible, is the proof that the record, which is the luminous vehicle of the revelation, and which so perfectly preserves and conveys it to us in its spirit and power, is itself inspired.

This statement is, of course, general, and leaves a hundred questions unanswered as to the nature and modes of inspiration, its degrees, its relations to the faculty and individuality of the writers, the qualities it imparts to the writings, its compatibility with defects or inaccuracies in the sources or in the inspired text. It is well, however, in the proof of inspiration, etc., not to begin with these entangling difficulties, but to look to what the Bible itself says of the qualities and objects of inspired Scripture—"making wise unto salvation through faith which is in Christ Jesus," being "profitable for teaching, for reproof, for correction, for instruction which is in righteousness," furnish-

ing the man of God "completely unto every good work" (2 Tim. 3:15-17; cf. Ps. 19:7-10). Does Scripture present these qualities, or does it not? If it does—and who can doubt it?—only inspiration can impart them. If they are present, it is in them supremely, not in anything more external, we are to seek the tests of inspiration.

The primary condition of belief in an inspired Scripture is belief in the Holy Spirit Himself—a Holy Spirit of God continuously present in the church or community of believers from the beginning, distributing His gifts to each man severally as He will. The Holy Spirit is the source of revelation; He is the source also of inspiration. It is interesting to note how ample is the testimony in both Old Testament and New Testament to this continuous activity of the Holy Spirit in revealing, inspiring, illuminating, directing, qualifying for special service. Jesus and the Apostles habitually speak of the Scriptures of the Old Testament as the Spirit-inspired and authoritative embodiment of God's mind and will. Their words have the value of words of God (Matt. 22:31; John 10:35; Rom. 3:2; Heb. 4:3-12, etc). Their commandment is the commandment of God (Matt. 15:3-9). The Holy Ghost "spake" by psalmist and prophets, and in the teachings of the history (Matt. 22:43; Acts 4:25; Heb. 3:7; I. Pet. 1:11; II. Pet. 1:21). But the New Testament writers make not less explicit claims to inspiration for themselves. "We speak," says Paul, "not in words which man's wisdom teacheth, but which the Spirit teacheth" (I. Cor. 2:13). "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord" (I. Cor. 14:37). The church is "built upon the foundation of the apostles and prophets" (Eph. 2:20)—these, as a subsequent verse shows, being "the apostles and prophets" of the *New Testament* (3:5). Paul's own epistles are ranked in II. Pet. 3:16, among the "Scriptures."

This claim to inspiration, it may be shown, is made good by nearer examination of the books. A large part of the Old Testament emanates from writers whose title to be inspired will

not be doubted. This applies to the prophetic writings: to the bulk of the histories, which are manifestly compiled by prophetic men; to the materials of these histories, which, again, are largely prophetic memoirs; to the law which directly claims to be divine in origin, and to have been given by the hand of Moses; specially to large parts of the law (Book of the Covenant, Deut.), which Moses is expressly said to have written; to the accompanying histories, which have a place in the organism of revelation which nothing else than the insight of inspiration could have given; to the psalms, which, for the most part, evince their own inspiration, and, as regards David, are attested as of the Spirit (II. Sam. 23:2); even to the wisdom literature, which, in Proverbs, is not regarded as the expression of man's own genius, but as the utterance of the external wisdom."

A test case of inspiration is the Gospels, which do not directly assert their inspiration, yet undoubtedly in a marked degree exhibit it. For who but men possessed of the Holy Spirit could have produced biographies of Jesus so free from all intrusion of human weakness, so objective in presentation, so divine in the portraiture they contain? Two of the Gospels may claim apostolic inspiration—Matthew and John; for there seems little reason to question that Matthew not only contributed Logia-material for that Gospel and for Luke, but drew up the Gospel itself, either in Aramaic or in Greek, or possibly in both forms. Mark and Luke were companions of apostles, and both were of apostolic spirit. Here, again, the condition of the early church has to be remembered. It is a church in which the power of the Spirit was specially and peculiarly manifest—a church in which "gifts" were abundant, in which inspiration was not an uncommon phenomenon, in which those called to peculiar service received special endowments for their work. In these gifts and influences of the Spirit the history and epistles show that the companions of the apostles had a peculiar share. They were associated with the apostles in their preaching, teaching and oversight of the churches (cf. I. Thess. 1:5; I. Tim. 1:18; 4:14; II. Tim. 1:14, etc.). To such circles Mark and Luke, the companions of Paul, Barnabas, and Peter, be-

longed. They were "spiritual" men, and the work they were moved to undertake was a spiritual work.

But, now, if inspiration is a characteristic of the book we call the Bible, does not this fact, again, reflect its light both on the structure of the book and on the revelation it contains? Is a divine guidance not seen in the plan of the several parts, in the selection of materials, in the lights and aspects of the revelation chosen to be represented, in the very language that is employed in setting forth that revelation? The Book itself would seem to evince that such a divine mind was there at its construction. Thus, from the whole, an idea of a true Holy Scripture emerges—a Scripture divinely provided for, and superintended in its origin and contents, designed to be an adequate vehicle of God's historic revelation, and containing in it everything needful for saving knowledge and spiritual equipment, a structure of which God is the architect, a revelation of which God is the Author, an inspiration of which His Spirit is the inspiring, all-pervading breath. With these conditions fulfilled, there is nothing wanting to give back again to the world the Bible which many feared had been lost!

SCRIPTURAL PSYCHOLOGY.

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The word psychology comes from two Greek words, *psuche* and *logos,* the stems being transferred directly to the English with the proper connective and ending. Primarily *logos* means any expressed result of mental activity, whether a concept, a thought, a discourse; and it may be applied to any such result from a simple word up to the Son of God, the eternal *Logos,* who set forth so much of divinity as could be wrapped in human form, and dwelt on earth full of grace and truth. In composition it means a formal treatise, a scientific statement of facts or principles or both, and is so used in the names of the various "ologies" that are extant. Broadly applied *psuche* means soul. Hence in correct usage Psychology is soul science, science being defined as formulated knowledge.

A thousand years before Jesus was born the term *psuche,* kindred to *psucho,* to breathe, to blow, was used to designate that which distinguishes the living from the dead, the breath, the vital force. In the Greek version of the Old Testament, made some three hundred years before the Christian era and commonly used by Jesus and his disciples, *psuche* is used too many times to count for the Hebrew *nephesh,* which in the common version is translated by the word soul more than five hundred times, and frequently by the word life. In the New Testament it occurs ninety-eight times, and is rendered soul fifty-seven, life forty-one.

Whether in Hebrew, Greek or English, the term is by a familiar mode of speech often used as a synonym of person, as shown in the following passages:

"The uncircumcised soul shall be cut off from his people, he "hath broken my covenant. All the souls that came with Jacob "into Egypt . . . . threescore and six; . . . . all the souls of the

"house of Jacob threescore and ten. If a soul shall sin through "ignorance, ... let him bring for his sin a young bullock. If "a soul touch any unclean thing, ... he shall be unclean. The "soul that sinneth, it shall die. The same day there were added "unto them about three thousand souls. Fear came upon every "soul. Every soul that will not hear that prophet shall be de- "stroyed from among the people. We all in the ship were two "hundred threescore and sixteen souls. The sea became as the "blood of the dead, and every living soul in the sea died."

In all these passages the soul as such is involved, but the term is used loosely to include the whole man, both soul and body. In the beginning God formed man of the dust of the ground, the material part, and breathed into his nostrils the breath of life, the immaterial part, and man became *chai nephesh, zosa psuche,* living soul, the two parts constituting the man as he appears on the earth.

The union of the psychical and the physical is one of the mysteries which God has kept in his own power. In some instances the distinction between the two is ignored, but the body as such is never mentioned as the man. It is the earthly house destined to be dissolved, the transient abode of the hastening pilgrim, the tent of the unsettled citizen, the tabernacle of the stranger and sojourner; and the distinction between it and the man that inhabits it is made very clear in the following Scriptures:

"Fear not them that kill the body, but are not able to kill "the soul; but rather fear him who is able to destroy both soul "and body in hell. The Spirit that raised up the Christ from "the dead shall also quicken your mortal bodies. While we are "at home in the body, we are absent from the Lord. We are "willing rather to be absent from the body and to be present "with the Lord. Whether in the body or out of the body I can "not tell; God knoweth. Remember . . . . them that suffer ad- "versity, as being yourselves also in the body. The body with- "out the spirit is dead. We know that if our earthly house of "this tabernacle were dissolved, we have a building of God, a "house not made with hands, eternal in the heavens. For in

"this we groan, earnestly desiring to be clothed upon with our "house which is from heaven. If I live in the flesh, this is the "fruit of my labor; yet what I shall choose I wot not, for I am in "a strait betwixt two, having a desire to depart and be with the "Christ, which is far better. Nevertheless to abide in the flesh "is more needful to you. Shortly I must put off my tabernacle, "as the Lord Christ Jesus hath showed me."

In a man what is not body is soul; what is not physical is psychical. A threefold man seems to be suggested in Paul's wish for the Thessalonians: "May your spirit and soul and body be prevented entire without blame at the coming of our Lord Christ Jesus"; also in Hebrews where the Word of God, the sword of the Spirit, is represented as being alive and energetic, sharper than every two-edged blade, piercing to the dividing of soul and spirit, and able to discern the reflections and thoughts of the heart. A quarternion or fourfold man is suggested in the words of Jesus to the Scribe in Jerusalem: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength", the words for heart, soul, mind, strength, being *kardia, psuche, dianoia, ischus.*

These passages are not scientific enumerations of the elements of man, but are simply emphatic statements of truth. The divine Law demands for God the love of the whole soul, the understanding and the affections being definitely specified, and this carried up to the limits of human strength, the demand being impossible of human fulfillment; and so the Law becomes a schoolmaster to impel the soul into the presence of one who is able to fulfill the Law and impute righteousness to the penitent sinner. Speaking of the Word the apostle does not say it divides the soul from the spirit, as if soul and spirit were distinct entities; it pierces to the dividing of soul, even of spirit, so vital and mighty it is! In Paul's wish for the Thessalonians the terms soul and spirit, *psuche* and *pneuma,* suggest distinct entities, but do not require them. In fact the two terms are used interchangeably, as the following Scriptures show:

"Man became a living soul. There is a spirit in man, and "the inspiration of the Almighty giveth him understanding. "My soul is cast down. My spirit is overwhelmed. My soul is "exceeding sorrowful. I will speak in the anguish of my spirit. "My soul shall make her boast in the Lord. My spirit hath re- "joiced in God my Saviour. Her soul was departing, for she "died. Into thy hand I commit my spirit. She hath given up "the soul. He bowed his head, and gave up the spirit. O Lord "my God, I pray thee, let this child's soul come into it again. "Lord Jesus, receive my spirit. Trouble not yourselves, for his "soul is in him. Jesus, when he had cried with a loud voice, "yielded up the spirit. I saw under the altar the souls of them "that had been slain for the word of God. Ye are come . . . . "to the spirits of just men made perfect."

Every sparrow is a bird, but not every bird is a sparrow. The relation is that of species and genus. Every soul is a spirit, but not every spirit is a soul. God is a spirit. Angels are all ministering spirits sent forth to render service for the sake of those who are to inherit salvation. The Prince of the power of the air is a spirit that mightily moves for evil among the sons and daughters of disobedience. There are legions of unclean spirits that do their devilish work in all the earth. The Bible also speaks of the spirit of the beast, that goeth downward to the earth. A soul is a spirit that has been or is now associated with a human body.

The body apart from the soul has no functions. It is a dead and insensate thing. It neither sees, hears, tastes, smells, feels, speaks, thinks, nor moves. It is the equipment of the soul for its earthly sojourn, and an important equipment it is for gaining a knowledge of material things. Even the Son of God coming into the world says: "Sacrifice and offering thou wouldst not, but a body hast thou prepared me". In the administrations of time under normal conditions the soul uses the bodily organs for seeing, hearing, tasting, smelling, feeling, thinking, speaking, moving; but it has the capacity for independent action. Though blind, Hellen Keller sees; though deaf, she hears; though dumb, she speaks. The pure in heart see the invisible God, and the Enochs of every age walk in con-

scious fellowship with him. Noble souls born from above hear unutterable harmonies that roll in rapture above their heads. The souls of those slain for the word of God and for the testimony which they have held apprehend their condition and are conscious of their identity. Though beheaded and brainless, they think; though freed from all bodily organs, they see and hear, understand and judge, feel and know, reign and worship, and with a loud voice they cry: "How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth?" Without the body the robber passes from the cross to Paradise; Dives drops into the abyss and in full possession of all his faculties he sees, hears, feels, suffers, sympathizes, anticipates, remembers, reasons, judges, speaks, prays; Lazarus ascends to Abraham's bosom, and knows that he is comforted; Moses

> Stands with glory, wrapped around
> On the hills he never trod,
> And speaks of the strife that won our life,
> With the Christ, the incarnate God;

all demonstrating Job's conviction: "Though skin-worms destroy this body, without my flesh shall I see God."

According to real psychology the *psuche,* which Jesus esteems above the whole world, which receives the ingrafted word and believes unto salvation, which is anchored within the vail through the hope set forth in the gospel,—this soul is not a bundle of separate faculties, but a unit. Like the body which has many functions through many members and is yet one body, the soul having many functions is not many, but one. Even the lively sword of the Spirit does not divide it, the keenness thereof only piercing unto the dividing, but not accomplishing it. Performing thought functions, the soul is mind: determining, it is will; remembering or anticipating, it is fancy or imagination; recognizing the eternal obligation to do the right and eschew the wrong, it is conscience; stirring with impulses of love or hate, grief or gladness, it is emotion or affection; turning Godward, it worships; turning earthward, it grovels.

The soul's attitude, whether Godward or earthward, whether goodward or badward, is the supreme issue; how to affect this attitude, the supreme problem. Unskilled students often fall into confusion on the whole subject, and sometimes become the victims of mountebanks and fakirs, through a misuse of the concordance and the dictionary, the one simply citing passages wherein words occur, the other recording the uses of words as disclosed in literature, but neither giving logical definitions or marking distinctions between mere words and the things for which they stand. Language is not made to order, but is a growth. Words are the coins of the intellectual realm, the media of exchange in the commerce of thought; and they have a definite value in themselves. A dollar is a dollar; a *psuche* is a *psuche*. As a man may buy a fifty-cent article by passing a dollar and taking proper change so as to pay the exact price, he may pass a term that contains more than is needed for the immediate transaction by making change in other terms. For example, the soul lives and constitutes the life of the body; so the word may be used to express that fact without reference to other soul functions, provided the proper change is given in other words, as in the following passages:

"They are dead which sought the young child's soul. Take "no thought for your soul, what ye shall eat or drink. The "good shepherd giveth his soul for the sheep. I lay down my "soul for the sheep. I lay down my soul, that I might take it "again. Why can I not follow thee now? I will lay down my "soul for thy sake. Wilt thou lay down thy soul for my sake? "Greater love hath no man than this, that a man may lay down "his soul for his friends. Neither count I my soul dear unto "me, so that I might finish my course with joy. I am left alone, "and they seek my soul. Because he laid down his soul for us, "and we ought to lay down our souls for the brethren."

In these utterances the connection shows that it is the soul as the life-giving force that is had in mind.

Or the soul inclining toward the earth, minding earthly things, as the apostle suggests, is not in an attitude to receive the influences of the upper realms; hence it is written: "The psychic man receiveth not the things of the *pneuma* of God, for they

are foolishness unto him; neither can he know them, for they are pneumatically discerned. But he that is pneumatic estimates all things, but is estimated of no one." James also speaks of the wisdom that is not from above as being earthly, psychic, devilish, and productive of envying and strife.

These and other utterances distinctly touch the old theological question of what an unregenerate man can do toward his own salvation. The writer is on the Calvinistic and Pauline side of the controversy. "No man can say that Jesus is Lord but by the Holy Ghost." "Eye hath not seen nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."

How helpless guilty nature lies,,
  Unconscious of its load!
The heart unchanged can never rise
  To happiness and God.

Can aught, beneath a power divine,
  The stubborn will subdue?
'Tis thine, almighty Spirit, thine,
  To form the heart anew,—

To chase the shades of death away,
  And bid the sinner live;
A beam of heaven, a vital ray,
  'Tis thine alone to give.

Psychologic and hypnotic tricks are not for the minister of the word; it is for him to preach the truth, and leave the Holy Ghost to do his work in the hearts of the hearers. "My preaching," says the great apostle, "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God".

REV. WILLIAM WILLIAMS, D.D., LL.D.

BY GEORGE BOARDMAN EAGER.

Thirty-six years ago last autumn, in the late summer of 1872, a young man fresh from college and a year's course in "swamp theology," left the Mississippi bottom bent on taking a Seminary course. He had examined the claims of several schools, Newton, Hamilton, Rochester and Crozer, and had deliberately decided in favor of Greenville. He had corresponded with Dr. Broadus, had read in the *Religious Herald* the editorials and articles signed by the familiar initials "J. A. B.", especially certain "Letters of Travel" from Palestine and the Orient that had lately appeared; and the name of Broadus more than all others was the magnetism and charm that drew him. He had not been long in the little mountain city, then the home of the Seminary, before he was knocking at the door of the great teacher. He was the proud possessor of an affectionate letter of introduction from a relative of Dr. Broadus, who was a Mississippi bottom planter. He had rung the door bell, and had been standing there a bit with beating heart, letter in hand, when who should open the door but the great man himself, in dressing-gown and slippers, with a student's shade over his keen, black, overtaxed eyes! The young man forgot the letter, told who he was in blunt and broken speech, and soon found himself received like a kinsman, as informally and almost as affectionately; and there and then was established the tie between him and the immortal founders of the Seminary which, in the judgment of the faculty, entitles him to the unique privilege of standing here in this honored succession. So it is he who is to speak to you to-day through the lips of the gray-haired professor with whom you are familiar.

I have no words to express my appreciation of the signal honor thus done me by my beloved colleagues. I have no conscious fitness for the task assigned me, that of dealing with the

remaining one of the illustrious four who are reckoned as founders of our beloved Seminary, Dr. William Williams, except that I knew him personally and as preceptor, that I came to know him somewhat intimately at last, and that I stood later in friendly and pastoral relation to his relatives in Alabama and to the honored church that called him to ordination.

I vividly recall my first glimpses of the Seminary and one by one of its professors. It was then ensconced in the classic and typically Southern town that was the place of its birth.

Greenville was beautiful for situation, a sort of Athens and Jerusalem in one to the Baptists of the Palmetto State; spread out in pleasing Southern fashion over several attractive hills. Through the midst of it flowed the sparkling Reedy River, a branch of the Saluda, forming there a considerable fall, and supplying power for a number of busy mills. As the mountains are round about Jerusalem, so were the mountains round about Greenville as I saw it that first time. The noble Blue Ridge, with its soft sapphire outlines, beautiful proportions and ever-changing charms of color, was in full view, though some thirty miles away; and the neighboring hills, including beautiful Paris mountain, gave it a jewel-like setting, completely redeeming it from the commonplace. The buildings of the little city were in the main attractive and ample. Conspicuous among them were the Baptist Church and the group of Furman University buildings, occupying sites on opposite sides of the river, admirable alike for their architectural symmetry and situation. Dr. Boyce's typical Southern home, with its large and airy wooden house, spacious lawn, grand old forest trees, and ample gardens, once the home of the famous General Waddy Thompson, was one of the surburban attractions. The citizens of Greenville were in unusual proportion people of intelligence and refinement. The place was certainly in many respects finely suited to be, what it then was, an educational center—the seat of a university, a large college for young women and a theological seminary.

I desire to speak today of this least known of the founders with some informality, freedom and fulness; but with modesty and entire respect for the judgment of others who may have

known Dr. Williams and the rest of the founders better than I did. In the nature of the case I will have to deal largely in personal reminiscences, but I would not devote the precious time allotted me to mere word pictures or panegyric. I will give, first, a sketch of the life of Dr. Williams, and then attempt a characterization and estimate of him, in the words of others as well as my own, first as a man, then as a preacher, and lastly as professor and teacher in the Seminary.

I.—*Sketch of His Life.*

William Williams was born in Eatonton, Ga., March 15, 1821. When he was twelve years old his father, also named William Williams, moved to Athens, destined to be the educational center of the State. Here he built a cotton-mill and became a man of wealth, according to the estimate of those days, and was able to care liberally for his growing family. Young Williams was reared here in a home of comparative wealth and of real piety and culture. His father and mother were people of refinement and social standing, but devout, godly people. Family worship was regularly and reverently observed, and young Williams, who became a Christian in early life, was often called on to conduct the worship. Here, too, in his seventeenth year, he entered Franklin College, afterwards the University of Georgia, graduating in 1840 when only nineteen, with the highest honors of his class. We should give due honor to his schools and school-masters, but, after all, his mother and father held the place of chief honor and influence among them all. The training of that Christian home shone through all the rest—adorned and glorified all the rest. After graduation, as his father's health had begun to fail, he, with an older brother, took charge of the cotton-mill and for two years he continued in that position, showing considerable aptitude for business. But he was not content—he had other ambitions and visions. In 1845 he was married. Shortly afterward he elected law as his vocation, and, in order to secure the best preparation possible, took his young wife to Boston and matriculated in the Law School of Harvard University. Here he remained three years, graduating with distinguished honor, and was about to settle as an attorney in Boston when his wife was seized with an

acute attack of pleurisy, and upon the advice of his physician he returned South. A little later he went to Montgomery, Ala., where an older brother had settled and where he lived for many years, and there he began the practice of his profession. Soon after he hung out his shingle a term of court was held, but the young attorney was without a case. A true bill was brought in against a young Negro girl for strangling a white babe she had in charge. As she appeared without attorney, the Court courteously requested "the young lawyer from Boston" to conduct the defense. The trial consumed the day and the testimony was very damaging, proving indeed the guilt of the defendant. The only hope was to appeal to the sympathies of the jury in behalf of the young girl. The argument was to be heard the next morning. The young attorney worked hard on his appeal that night, and did his best in delivering it. At the close of it a glance at the judge and the lawyers in the court-room revealed them with their heads bowed and their faces covered. Like a flash it occurred to the modest young man that they were ashamed, or making fun of him. He sat down abruptly and in confusion. But he had won his case. The judge, the lawyers, the jury and the large audience that packed the court-room were in tears. The judge submitted the case in a few words, and the jury at once retired. Soon they returned and the verdict was announced, "Not guilty". The applause that followed was deafening, and the young lawyer was lifted from his feet by his enthusiastic friends and fellow-attorneys. The news spread like wildfire, it was written up in all the papers, and tradition says it was a case referred to with interest for a generation. The presiding judge, afterwards a distinguished member of Congress, then and there predicted for the young man a splendid career. At any rate, this success gave him a winning start in the practice of his profession; his office was soon crowded with clients, and for five years he was a brilliant success at law, and men came to speak of him as one who was destined to sit upon the bench.

But man proposes, God disposes. At this very time he was greatly troubled in mind and heart by an ineradicable conviction that he should give his life to preaching the gospel. The

mental conflict was terrific. At times he would weep like a broken-hearted boy at the very thought of abandoning his chosen profession. He often talked it over in tears with his beloved and faithful wife. Finally God conquered. He yielded to his convictions and made known his decision to enter the ministry. At the request of the First Baptist Church of Montgomery he preached his first sermon for them, August, 1850, from John 7:46, "Never man spake like this man", having in his audience many of his friends at the bar. The church was without a pastor and he was immediately urged to accept the call. This he promptly declined to do, declaring that he knew law, but did not know theology. He preferred a quieter field that he might study theology as he had studied law. Accordingly, he accepted a call to Auburn, Ala., to serve the church there in connection with one or two country churches, and there received ordination that year. He was not yet thirty years of age. He entered with glowing zeal and great industry upon his work, and continued there for five years his laborious double work as student and pastor. In 1856 he was called to the chair of Theology in Mercer University, then at Penfield, Ga., to succeed the venerable Dr. Dagg, who had been elected president of the institution. He accepted, and his scholarly habits, fine acquisitions and exceptional ability as teacher and preacher soon commanded the enthusiastic admiration of his pupils and a growing circle of acquaintances in his native State. Indeed, it is said that his rare gifts and power in the pulpit soon placed him in the front rank of the ministry of the State.

When the last of the now historic series of educational conventions for the purpose of establishing a general Baptist Theological Seminary in the South was held in Greenville, S. C., May 1, 1858, Professor William Williams of Mercer University was one of two present from the far South, the other being from Louisiana. The object of this convention was to adopt a plan of organization and elect professors. Prof. Williams was on the Nominating Committee upon whose report the Convention unanimously elected four professors—James P. Boyce, John A. Broadus, Basil Manly, Jr., and E. T. Winkler. It has often been said, and no doubt truly, that but for the presence of

William Williams upon this Nominating Committee he would at the outset have been nominated and elected professor. As it was, Winkler was elected but declined, and before the Seminary opened Williams was elected in his stead, and thus became one of "the original four". He resigned his professorship in Mercer University and at thirty-eight, in the full maturity of his powers, accepted the new work offered him, though he felt compelled to write: "I had not expected or thought of it, and my mind is not so clear as I would like it to be, and as it always has been in settling any important question of duty. I hope I may not have erred."

It may be noted here in passing that all the professors when elected were young men—Prof. Williams was the oldest of the four, and none had received the degree of D.D. But, as Dr. Broadus facetiously wrote afterwards, the Baptist colleges of the South amiably recognized their destitution of all titles of dignity, and made each of them a D.D. Prof. Williams' degree of D.D. was conferred by Mercer University. Later Richmond College gave him the degree of LL.D. From that time to his death—for the interregnum of the Civil War was simply a forced vacation devoted largely to pastoral duties and studies connected with his chosen work—Dr. Williams gave himself with characteristic ardor and industry to the varied and exacting duties of his new and high position. Taxed with overwork he went down at last in February, 1876, with incipient consumption. In my note-book on Pastoral Duties, under date of March 3, 1876, I find this record: "Dr. Williams left the last of February for Florida on account of sickness, and on March 3rd Dr. Broadus took the class." In spite of his most conscientious efforts to resist the ravages of the fatal disease, the progress was sadly rapid, and on the 20th of February, 1877, he died at Aiken, S. C., in the last month of his 56th year. The funeral services were held in Greenville, S. C., and were conducted by Dr. J. C. Hiden, who had been for several years his beloved and loving pastor. Dr. Broadus preached the sermon, from a text suggested by Dr. Williams himself in one of the last letters he ever wrote, from the familiar paraphrase of the Psalm beginning: "My times are in thy hand, Lord I would *have* them there."

II.—*Dr. Williams as a Man.*

This is one of the matters about which many men know more than any man. You have a right to know, so far as I can vouch for it, what other people thought of him also. So, instead of giving simply my own recollection and estimates, I shall give some from others who kne whim as well or better than I did. It is one proof of his greatness and many-sidedness, I take it, that the impressions received of by him so many are to this day so clear, abiding and vivid.

The first time I ever saw Dr. Williams I was not impressed with his greatness. He did not appeal to my imagination. He was not prepossessing in personal appearance or manner. His once black hair was already silver gray. His complexion was swarthy and he had the general appearance of one somewhat out of health, or emaciated by overwork. He certainly did not seem to me to have the physical equipment, or the personal qualities that point one out and fit him for leadership. Indeed, it was true of him, as of Dr. Broadus, he was not a "leader" in the ordinary acceptation of the term. Dr. C. C. Brown, of Sumter, S. C., says of him, in terms that are perhaps a little exaggerative: "I remember Dr. Williams as well as I remember any man I knew in that long past day. He resembled a farmer more than a great teacher. One meeting him on the street might have thought he had come to town to sell grain or potatoes. He had a slight stoop in the shoulders, was broad between the ears, had a dark muddy complexion, and a chin which was inclined to be sharp (as I remember it, it was rather of the square, military type)." It was not surprising that a man of Dr. J. C. Hiden's candor should say, even at the funeral, something to the same effect. "I remember," he said, "the first time I ever saw Dr. Williams. It was at a convention in North Carolina. I heard that he was to preach and at the appointed hour I went around. A small, rather insignificant looking man entered the pulpit. When he gave out his hymn there was nothing peculiar; but when he read the Scriptures I found myself taking notice and listening intently. Then he took a text, and it was one I had been studying for years without getting the meaning satisfactorily. Dr. Williams took it

and with easy mastery laid it open before us until we could see it as though under a sunbeam in all its parts and bearings; and he did it, too, in just thirty minutes."

I need hardly say the sequel with me was as with Dr. Hiden. The preacher at first loomed larger than the man, but the man grew upon me apace. I came to recognize the sallow complexion as of the kind that often accompanies and betokens the nervous organization and great mental intensity, and the manner but one expression of his modesty. I soon saw the light of a glorious intellect shining through and illuminating the dull but translucent mask, and even his manner became winning to me. Who that ever observed him in the genial glow of conversation, or under the excitement of public speech can forget the changeful, meaningful brightness of his dark, wonderful eyes, now suffused with the kindliest light and anon blazing with electric brilliance and force? Dr. Brown well says: "His dark, hazel eyes were the glory of his face, crowned, as it was when you and I knew him, with hair that hung rather long and had begun to silver." A good idea of his face and eyes may be gotten from the portrait of him that hangs here on our chapel wall.

Even in youth he exhibited the qualities of mind and character which shone resplendent in his manhood. Dr. J. L. M. Curry, who was a fellow-student in Franklin College, said of him: "In his classes he was easily first, and the first honor he attained at graduation was proof of his industry and attainments in the college course. The qualifications of mind which gave him success in the class room gave him success also in the debating society; and at that period debating societies were conducted with an enthusiasm, an interest, a devotion, an emulation, that I have not known elsewhere or since. His power of analysis, his keen and thorough perception, his clearness of statement, his discrimination between the true and the false, the genuine and the specious, his apt and concise language, and his honesty of thinking, made him even then a master in debate. No one who knew him in college life was surprised at his remarkable career as a lawyer, a preacher and a teacher."

But besides his high intellectual powers, his character was

such, Dr. Broadus well says, as to command profound respect and warm affection. While modest and undemonstrative in manner, and scorning all pretense, you needed to know him only fairly well to love him warmly and admire him greatly. Dr. Broadus, after years of intimate knowledge of him, may well ask: "Whoever knew a man more completely genuine, more thoroughly sincere, more conscientious in all his doings?"

His constancy and decision of character are well illustrated by numerous incidents that I could mention; for instance, by the story of his marriage, and later by the way he spent the interregnum during the war. His first and only sweetheart, so goes the story by a reliable authority, was a beautiful black-eyed girl who was a member of a mission Sunday School class of which he was teacher. He fell in love with her, and in spite of the difference in education and station, and over the protest of his family and friends, married her. When he started North to take his course in law, shortly after this, he took the young wife along and placed her in Mt. Holyoke Seminary, so that for three years, while he studied at Harvard, she studied at Holyoke. Those of us who knew her afterwards, I may add, know that she developed into a character as beautiful as was her person, and made him a most faithful and devoted wife.

During the war Dr. Williams' course was thoroughly characteristic. When the Seminary closed he took his servants, rented a plantation in Abbeville District and became a farmer and country preacher. But all the while he clung loyally in mind to his chosen work as Seminary professor, and heroically kept up his studies in the face of all interruptions. I might give as another instance of his independence and decision of character his gentle but firm refusal in after years to accede to Dr. Boyce's request to teach Homiletics, when the circumstances seemed to demand it. He said with decision, "No! I can preach after a fashion, but I cannot tell others how to preach. If a man brings me a bad sermon, I can sit down and write him a better one, but I can't tell him how to make his sermon better. I can't make my mind work in other men's lines." He was quite willing to do what he could do, but would utterly refuse to attempt what he knew he could not do.

Dr. A. J. S. Thomas, of South Carolina, a student of Furman University at the time of which he speaks, says: "I was never under Dr. Williams as a pupil, but I was frequently in his home. He took almost the same interest in me as a friend of his boys that he took in his own sons. I shall never cease to be grateful for the fine healthful influence he exerted over me as a boy and chum of his son Charles in his happy home—and his was indeed in all respects a bright, cheerful, charming home." I, myself, I may add, can give like testimony and can say with him: "Blessings upon the memory of the good man and his wife—a model wife and mother—for the kindness they showed me in my college days,"—only I would say "My Seminary days." As I recall Dr. Williams in the home, he was an ideal father; one in whom the utmost tenderness was mingled with firmness, who showed utter self-sacrifice, tireless love and constant care toward wife and children. His sweetness of temper was remarkable, and his *camaraderie* beautiful to behold. Moreover, here his fine vein of humor shone as nowhere else, and his delicate badinage, especially with his lady friends.

Gen. L. M. Ayer, of Anderson, S. C., who had known many of the great men of that day in Congress and out, said to Dr. T. P. Bell once, when Dr. Williams was under discussion: "Dr. Williams was one of the greatest men I ever met, and one peculiarity about him was that he was so absolutely unconscious of the fact that he was great." To my mind he was an embodiment and shining illustration of Dr. Broadus's aptly expressed idea of an educated man: "An educated man can speak plainly, modestly, in sympathy with unlearned men, and be all things to all men. While the uninstructed man cannot reach his cultivated hearers—he is debarred from one class, and the more influential—the educated man has free access to both." Dr. Williams was the most unassuming and accessible great man I ever knew, and he seemed to find easy access to minds and hearts of people of all sorts, children and country folks included, in private and in public. Dr. Hiden writes: "As his pastor I became intimtaely acquainted with this remarkable man. One of his most striking characteristics was

his simplicity. He was as natural and unaffected as a four-year-old child. In the social circle he was a charming companion—an admirable though not a voluble talker. He would expect you to do your share of the talking, for he was not given to monologue."

It may be said of him as truly as it was said of Dr. Boyce: "He grew up in the Golden Age of the Southern nobility, in a region where some of its best types were supplied." He was himself, as truly as was Dr. Boyce, a gentleman of the old school, "to the manner born." One marked feature of his character was its elevation. True, he had great simplicity, but at the same time vigorous sturdiness. He had convictions and the courage of them. He was as gentle as a lamb, rather conservative, but thoroughly reasonable and hospitable to new truth. Nature made him great, and grace made him greater. It was no way of his to say or do things hastily, without honest, hard thinking back of them. It has been said, "The fundamental elements of a strong character are a clear mind, a pure heart and a powerful will." All these were notably present in Dr. Williams.

III.—*As Preacher and Lecturer.*

My first acquaintance with Dr. Williams as a preacher was on this wise. It was in Greenville, shortly after my first session there had opened. It was noised abroad on a Sunday that Dr. Williams was to preach that morning at the Presbyterian church. "Will Landrum," as we familiarly called him in those days, a Georgian of the Georgians, and interested in everything and everybody Georgian, busied himself announcing it, reminding us that Alexander Stephens had said that William Williams was "the Daniel Webster of the American pulpit." A little before the appointed hour I entered the church to find it already well filled and the students almost to a man there. I recall nothing about the service, except the simplicity and informality of the preacher in conducting it, until in a voice a little metallic, but singularly clear and earnest, he announced his text, "Marvel not that I said unto you, ye must be born again." Immediately my attention was fixed, I cannot tell exactly why, and soon my inter-

est was thoroughly aroused. I followed him with growing impression of his lucidity, earnestness, self-possession and power as a preacher unto the climactic, unexpected, but most effective close. Nothing could have been more unpretentiously conversational than his opening sentences, nothing more satisfying than his conclusion; for, as Dr. Hiden suggests in the case he cites, he laid bare the subject as under a search-light. Moreover, he deftly eliminated all unnecessary and irrelevant questions about the *mystery,* and shut us up to the consideration of the *nature* and *necessity* of the new birth. He impressed me as singularly clear, exact and specific in his thinking. I heard him lecture and preach often after that, but only to have the impressions of that hour confirmed and deepened. His lectures in the class-room possessed regularly all the shining merits of the sermon. I can never forget the marked and abiding effect produced on my mind and heart by the last sermon I ever heard him preach. It was in the First Baptist Church at Greenville during my closing session at the Seminary, after consumption had laid its fatal hold upon him. His text was, "Though he slay me, yet will I trust him." Before daylight the next morning the fire bells rang out, and it was found that Dr. Williams's house was in flames. When all had been done that was possible by students, firemen and neighbors to save the building and its contents, but all in vain, Dr. Williams was found standing among the onlookers as serene and brave and bright as he was the day before in the pulpit. I recall that I turned to him and said, "Well, Doctor, I reckon you little thought you would be called so soon to illustrate your sermon in this way"—to which he cheerily replied, "It's all right. Though he slay me, yet *will* I trust him." Dr. Landrum, writing of the event, says: "Have you forgotten how, standing with us boys, who were powerless to help him, he smiled sweetly as the flames consumed his property and said: 'It's all right, brethren; and I hope I shall learn the lesson this providence teaches me, and shall make it of some value to my pupils?' "

Dr. Broadus, as his letters still show, never tired of praising his beloved colleague; and the same is true of Dr. Boyce. "He had extraordinary power," Dr. Broadus used to delight to say

of him, "in the clear and terse statement of truth." "His legal studies and practice had disciplined his great mental acuteness, and when kindled in preaching or lecturing he spoke with an intensity and power which is rarely equalled." Dr. Hiden says: "As a preacher he was superb in his sphere—exposition. His style was so limpid as to make you lose sight of the 'style,' and occupy yourself with the thought alone—the very ideal of style. His mind was decidedly analytical. Like Paul he reasoned out of the Scriptures. His preaching was especially noted for condensation. His sermons seldom exceeded thirty-five minutes; and yet, outside of Bishop Butler's works, I am sure that I can recall no sermons that contained more matter in the same space. He did not take his professorship into the pulpit. His preaching was essentially popular, not professional. Though highly intellectual in the best sense, it was intensely spiritual. It was not especially distinguished by the presence of the emotional element, but appealed rather to the understanding and the conscience. Upon the whole, Dr. Williams was one of the most interesting preachers I ever heard. His delivery was thoroughly natural and conversational in tone. He had none of the so-called 'graces' of the popular 'orator'; but he was not awkward. He was an extempore speaker; but his thinking was far from extempore. He gave you not the show, but the results of scholarly thinking. While listening to his preaching, indeed, you hardly ever thought of him as a scholar. While deeply and manifestly in earnest, he did not rant. The incisive and clear-cut thought emphasized itself. His articulation was admirable, his voice clear and ringing, but never noticeably loud. I have never heard any man who seemed to speak with more ease to himself." It will not be amiss to let Dr. Hiden add here: "It was a rare stimulus to me to have such listeners as C. H. Toy, John A. Broadus, Wm. Whitsitt, C. H. Judson, Reynolds, Furman and Williams; but of all that splendid galaxy there was not one whose listening helped me more than did that of William Williams." Dr. C. C. Brown says: "Both in the lecturer's chair and the pulpit Dr. Williams's strong point was his marked simplicity of mental method and his perspicuity of style. He used but few words

and they the commonest and simplest he could find. Many put him alongside of Dr. Broadus in the pulpit, a few put him ahead of him. He had not the same sort of pathos that Broadus had, but a pathos all his own and peculiar to him. I once heard him say that he first preached his sermon and then wrote it out, but that he did not recommend this method to his pupils." Dr. Broadus, in his Memoir of Boyce, says, however: "Dr. Williams liked best to prepare his sermons by carefully writing them in full; then, leaving the manuscript at home, and making no attempt at recitation, he spoke freely. By this means he secured the condensation and terseness in which he so delighted and excelled, and yet the delivery was living speech." The one may give the rule, the other the exception. It is no wonder that Dr. Broadus said also: "It would be a good thing for our ministry if a volume of Dr. Williams's sermons could be published and widely scattered."

Dr. E. J. Forrester, now occupying the chair that Dr. Williams used to occupy in Mercer University, writes: "I never heard him preach while I was a student at Furman. Every sentence was a rifle ball that went straight to the mark. While so different from Dr. Broadus, he was not regarded by any of us as at all inferior." Some have said that he did his best preaching in his country fields and among plain country people. Dr. T. P. Bell, who followed him as the pastor of Standing Spring Church, near Greenville, says he found that he was greatly honored and beloved by the people there. They used to tell it that after he was called to the church he served a whole year and went every time he came to the same house. It seems that the people were a little afraid of the famous Seminary professor and hesitated to ask him to their homes. But he was unanimously re-called at the end of the year, and in accepting said with a fine twinkle of the eye and that sweet smile of his: "I suspect you wonder why I have gone to Bro. H.'s every time I came. I just wish to say it was because nobody else asked me." After that he was the loved and welcomed guest in many a humble home in the community.

Dr. E. C. Dargan, Dr. Broadus' honored successor in the chair of Homiletics, now pastor at Macon, Ga., knew Dr.

Williams well as preacher and teacher. He writes: "My impressions of Dr. Williams as a preacher are vivid, and, though received with the hearty and affectionate enthusiasm of youth, would probably be but little modified if I could hear him now. He was not as gifted in imagination and pathos as Broadus, but he had enough of both to serve the purposes of preaching, and he used them effectively. Nor was he as technical and broad a scholar as his great colleague, but his exegesis was accurate and well balanced. He shunned strange interpretations as much as anybody could. His language was clear, winsome, easy—sometimes carelessly so. Wit betimes spontaneously came, but there was a consuming earnestness that glowed in all his speech, and shone with splendor in the intense light of his wonderful eyes and the strong lines of his rugged but intellectual face. His gesture was not overabundant, but sufficient, expressive and thoroughly his own. His voice was penetrating and ringing, but not deep, nor loud, nor specially sweet. His main characteristics were the depth and fervor of his convictions and the remarkable clarity of his thinking and reasoning. This notable combination gave him an eloquence that was the delight of his audiences. I have often said that he came nearer being the perfect embodiment to me than any preacher whom I can recall of Brougham's famous definition of eloquence—"Logic on fire." I think I heard Dr. Broadus say that Dr. Williams excelled, as did Daniel Webster, in so clearly stating his case as almost to render argument unnecessary. Surely he did not use arguments that had not passed through the alembic of his own intellect and wrought conviction in his own soul; and so he made his hearers feel that what he was saying was not only true in itself as truth, but was personally and feelingly true for himself, and ought to be potently true for them also." "Alas," Dr. Dargan may well add, "How futile thus to attempt to tell of one of the noblest preachers we have ever heard. Would there were more of his kind today!"

IV.—*As Seminary Professor and Teacher.*

As we have seen, Dr. Williams was one of "the original four" now cherished as founders and first professors of the Seminary. We have seen also something of his native fitness, rare qualifi-

cations and special preparation for the duties of this high station. What it cost him and his colleagues to turn aside in the prime of their splendid young manhood, from the inviting careers and sunlit prospects that beckoned them in other directions, to launch out on untried and threatening seas in this new and then problematical enterprise, we can never fully know. What they gave up at the outset, and what, when once they had consecrated their lives to this enterprise, they endured for its sake, in times that tried men's souls, is part of the history of which Dr. Boyce said: "It never can be written in full and never ought to be." Over much of this we would, and we must, draw the veil. But surely it was eminently fit that this Founder's Day should be established and should be devoted to "calling to remembrance" the immortal four and the historic "former days" of our beloved Seminary. There are many things concerning the men and the early days of the Institution that we should not willingly let die. We should recall them and recount them over and over—

"Lest we forget, lest we forget."

We should not lose sight, for instance, of the fact that the original founders were *four*. There can be no difference of opinion here as to who should occupy the first place. One name and life are basal to this enterprise. Dr. Burrows is right, if ever God raised up a man to meet the conditions of an altering age, he raised up James P. Boyce. It was as direct and imperial a call as that given to Saul of Tarsus. But, in the long run, and in their degree, Broadus, and Manly and Williams yielded themselves and their lives to a call no less real and imperative. Touching Dr. Williams, an honored brother, after hearing that I was appointed to this sacred task, wrote: "Surely the subject deserves all the devotion and care and garnishing that you can bestow upon it. Do you know that I feel somehow that William Williams has not received his meed of honor and praise from us? We should even up the score. The memory of his great qualities, no less than those of the other immortals, should be kept ever green in the

Seminary he so cherished and adorned. He should never become the victim of his own shrinking and unostentatious nature." I had felt something of that kind myself, as others had also. And, certainly, while as far as possible from the faintest desire to rob any of the others of their due meed of praise, I would say Amen to this proposal. I trust some fitter hand may yet put itself to the further fulfillment of the sacred task.

It is not generally known that Dr. Williams, like each of the other professors of the Seminary, was called, first and last, to teach a variety of theological subjects; and he showed his many-sidedness, versatility and training in teaching all of them well. At first Dr. Williams was assigned to the Chair of Church History and what was then known as Church Government and Pastoral Duties. Scores are living today who can tell what a master he was in these schools. Later he taught Systematic Theology, as he had previously done at Mercer, and at odd times Senior Greek, Latin Theology, Polemics and, possibly, temporarily, some other subjects. In 1870 and '71, when Dr. Broadus was traveling in the Orient, Dr. Williams took his class in Senior Greek.

Dr. C. C. Brown says, "In his hands it seemed to be a sort of child's play; he had no trouble with it, his pupils had none, they seemed to know it all. But alas, he adds, when examination came three-fourths of them failed to pass. The teacher had made the study too easy and they had presumed too largely upon their knowledge."

In 1872 objection was made in some quarters to certain teachings of Dr. Williams in the class of Church Government on what is now known as the "alien immersion" question. Dr. Boyce wrote to Dr. Broadus at the time: "I do not fear the badgering of Williams. If any one badgers let him fight. We need not fear the consequences. I think some eyes would be opened to see that much could be said on the other side of a question on whcih they speak so dogmatically. Perhaps Williams could ask them some hard questions." Dr. Broadus wrote: "The kind of opposition encountered is very depressing. But life is always a battle. . . . Opposition—every good thing en-

counters opposition. Think of Paul and Jesus!" Rev. W. A. Mason, of Mississippi, wrote Dr. Broadus about this time, pleading for a representative of the Seminary to be sent to the forthcoming Baptist State Convention: "The chief opposition to the Seminary arises from a gross misapprehension of the way things are carried on there, and the indifference is simply ignorance. Some think you are slighting the Southwest in never sending a representative farther west than Alabama." A little later Dr. Boyce wrote: "I am anxious for Williams to go to Mississippi. If they should treat him badly I shall be sorry on his account and theirs, but it will help us. Soul liberty is worth more than "alien immersion" even with landmarkers." Dr. Williams did attend the Mississippi Convention, and according to Dr. Broadus was received with uniform kindness. It may be added that both he and Dr. Broadus went to Texas the same year and were most generously treated. But after the battle for liberty of teaching about subjects on which the denomination was divided was won, Dr. Boyce did what he could without a surrender of principle to conciliate the opposition. He proposed to Dr. Williams to change subjects with him, knowing that his own views of Church Government would be less objectionable than those of Dr. Williams in the quarters indicated, and that Dr. Williams greatly preferred to teach Systematic Theology. As a matter of fact, Dr. Boyce had to be so continuously absent on his agency work in raising the endowment and effecting the removal, that Dr. Williams continued to teach his former subject as well as Systematic Theology without further trouble. It was this double work, the toiling on under the burden of these two great departments, as we have seen, that wore him out and alas! hastened the untimely end of his youthful life.

Dr. Boyce's idea was that the Seminary should attract to its class rooms and privileges all sorts of Baptists from every part of our Southland, and should not be looked upon as representing one party in opposition to some other party, and this spirit pervaded the entire institution. He would not sacrifice Williams to the clamor of the faction, but he would sacrifice his preference for Systematic Theology, and himself, if need be,

for the sake of the Seminary. But in that controversy, and all through the years, Dr. Boyce and his colleagues all stood, as their successors stand today, for liberty of thought and liberty of teaching, on questions not involving essential principles about which the denomination may be divided.

Dr. Broadus says of Dr. Williams' lectures on Systematic Theology: "They were of an excellence rarely equaled for their exact definition, their closely concatenated arguments and their profound spiritual sympathy, and they were most highly valued by the students."

Dr. T. P. Bell, who took this study under him, says: "Here, as everywhere else, he was to my mind the clearest thinker I have ever listened to. Even when dealing with the great fundamental doctrines of grace he used definitions so clear as to shed light upon those that were darker and more difficult to comprehend." Dr. Brown truly says, "As a teacher his *forte* was Systematic Theology. The darkest doctrines glowed under his touch. He was a born analyst. All that he said hung together as if put into one by a master hand. And yet there seemed to be no mechanism or effort." Dr. Hiden gives his estimate thus: "His clearness, vigor, and point as a teacher were proverbial. As a theologian he might rank as a moderate Calvinist. The purely speculative parts of what is called 'Theology' were not his *forte*. If he could not give solid Scriptural reasons for any 'article of faith', that 'article' made little impression upon him." I may add, in view of the attack made upon him at that time, that Dr. Hiden gives this testimony concerning his Baptist views: "They were distinct and pronounced, but not fierce; and in arguing for them he never forgot to be the Christian and the gentleman."

When Dr. Williams gave up at last, exhausted with overwork and lung trouble, and went to winter at Aiken, S. C., Dr. Broadus wrote of him: "I greatly fear he will never teach again. He is a noble man, of great abilities, and is the finest lecturer I have ever known. His lectures on Systematic Theology the last two or three years were something wonderful for clearness, terseness and power." Scores of others since then have given kindred testimony and estimates. Dr. T. P. Bell

tells of Dr. Broadus saying of him once that it seemed to him when Dr. Williams presented a subject he never used a word that might be left out, and never left out one that ought to be put in. "Dr. Williams was to me particularly fine," he adds, "in definition and in his treatment of the attributes of God"; and he gives this striking story as a case in point: "A number of years after I left the Seminary I was with a prominent Baptist minister who had been with me there. He had been greatly influenced in his thinking by Horace Bushnell. He had gone so far as to say that the idea of a blood atonement was horrible to him. A short time afterwards he wrote and asked me to lend him my notes on Dr. Williams' lectures, as he wanted to preach a series of sermons on the attributes of God. When he returned the book he said: 'The study of these great subjects as presented by Dr. Williams had led me to plant my feet on the old doctrines and stand where I had stood in the years before.' "

Dr. Brown brings out some characteristics and mannerisms of the great preacher that accord perfectly with my recollection of him. "He was altogether unpretentious," he says, "and while he was freely willing to give his opinions, and to abide by them, he did so without any air of pride, and in what seemed to be self-distrust. He used his long index finger much while lecturing, and seemed to clinch his points with the point of his finger. At times while lecturing his earnestness would become intense and would bear him and his pupils away into the realm of feeling where cold dogmatics died away, the spirit of didactics fled, and the lecturer resolved himself into an exhorter unto righteousness. He was, moreover, merciful to his students. He spoke slowly, and always repeated important definitions or propositions so that the class could get them in their notebooks word for word. He laid but little stress upon 'first' and 'second' and 'third.' He did not have to fasten his propositions to each other by a crude sort of mechanism—a wooden method. They were born in a well ordered brain, and each one, as it came into being, reached forth and grasped the hand of its predecessor. They were like drilled soldiers who never broke step."

Dr. W. R. L. Smith, of Virginia, fairly glows as he writes about him: "Out of the fields of memory his great kindly

beaming face shines upon me yet in unspent radiance. You and I and all the boys loved him—yes, genuinely and truly loved him. Our cordial admiration of the luminous teacher, pronounced as it was, hardly kept pace with the true affection that we gave to the winsome, noble man. In the class room we saw the clear shining of his lustrous intellect on all problems, exegetical, speculative and practical. Loyalty to truth, keen insight, brevity and power of statement, with absolute fairness and kindness, these were the qualities of his sweet, undogmatic spirit. How lovely and unconstrained was his abounding courtesy, and how humbly he did decline the office of omniscience. With what patience he waited on the slow apprehension of the student, and how genially but effectively he could dispose of the stupid or impertinent questioner. Everywhere, on the street, in the class room and in his hospitable home, he dealt with us as beloved younger brethren. His presence was summer-time to our hearts, and in our hearts he held an undisputed throne. I fear sometimes he never knew how unreservedly and tenderly we loved him. I never saw a fault in him. I never heard a student smite him with an ungentle word."

And what shall I say more? For the time would fail me to tell the whole marvelous story of the man and of the way he achieved this sacred mission of his. Surely these four, who laid the foundations of this school, belong to that immortal band who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in conflict, turned to flight the armies of the aliens—"of whom the world was not worthy." Long live their memories and their influence, and long live this noble monument in building, which, with mortar mixed with their life blood, they builded better than they knew.

We can say of them all in substance, and of the institution they established, what Dr. Burrows so fitly said while the body of the hero and martyr, Boyce, was being borne upon the heaving billows of the sea to quiet sepulture in beautiful Cave Hill, they leave no place to be filled. Their work is triumphantly finished. The Seminary is no longer an experiment. There is

to-day no threatening of an uncertain future. With the influential pulpits of the South graced by men who are and shall be the flower of its body and heroic toil, the opposition born of ignorance and prejudice will die in obscurity. Out of the ranks of its own alumni many a trained and brilliant mind will be drafted to teach within its class rooms. It will no longer need those brave voices that so often grew tremulous in pleading for it. Nor the precious mortal frames now crumbled back to dust that failed before their normal time from incessant and exhausting labors in its establishment and upbuilding. In God's name their work is done, and will stand through enduring time a noble monument to their Christ-like devotion and faithfulness.

True, for many long years the course of the Seminary was laid across stormy seas; and not even yet can we say unqualifiedly, "all the clouds that lowered upon our ship are now in the deep bosom of the ocean buried." But our year of jubilee has come, and it is bound, unless all signs fail, to usher in a new era of progress and prosperity. We begin to see that we belong to what Mr. William James has called "the great international cosmopolitan party of conscience and intelligence the world over." It has absorbed us. We are indeed only a part of its American section, carrying on here the war against the powers of darkness; but we are playing our part in the long, long campaign for truth and righteousness and fair dealing which must go on in all the countries of the world until the end of time. This is the war in which there is no discharge. Let us, therefore, with unfaltering faith, bravely, cheerfully settle into our places and do our part of the interminable task. After all, everywhere it is the same great struggle under various names—light against darkness, right against might, truth against falsehood, love against hate. The Lord of Light and Life is with us, and we cannot ultimately fail. His voice sounds out above the dull roar of the receding storm:

> " 'Tis I who led the steps aright,
> 'Tis I who gave thy blind eyes sight,
> 'Tis I thy Lord, thy Life, thy Light,—
> 'Tis I, be not afraid.

These raging winds, this surging sea,
Bear not a breath of wrath to thee,
That storm has all been spent on me, —
'Tis I, be not afraid."

II.

HILL CLIFF IN ENGLAND.

III.—The Warrington Cemetery at the Cleft Hill.

W. T. WHITLEY, M. A., LL.D., PRESTON, ENGLAND.

The early church at Rome, in time of persecution, betook itself to the cemeteries and improvised places of worship there till the calamity should pass. Places of burial are often respected even by persecutors. If the Warrington church was to profit in this way, the first step was to secure a burial-ground. Half a mile to the south, beyond the bridge, the roads to Chester and London forked; and half a mile further along the London road a bye-lane turned off toward the Cleft Hill. Near to this lived one Peter Daintith, a yeoman farmer, and there was nothing strange on the surface if he now leased an acre and a half of land, which, with Cheshire generosity, was measured as one Cheshire acre, from William Morris of Grappenhall. But who was William Morris? He was a minister from Manchester, where he had just been figuring in the courts, and had so fallen out with his neighbors that he seems to have thought a change of resistence would do him good. Moreover, two years earlier he had married a daughter of John Wigan, the Baptist minister and colonel, in the presence of Baptist witnesses, and he was now living within two miles of Dunbabin, his brother-in-law, a Warrington Baptist. When, therefore, we find these names on the deed, together with those of one or two Cheshire men and another from Liverpool, we are prepared to find that, although there is mention of a man to work the harvest, yet this is no ordinary agricultural lease.

Three years later the Baptists have twice risen in arms, and have been suppressed, and it is time to make for safety. The patch of ground is sub-leased to a farmer in the neighborhood,

and then a third document, known to lawyers as a release, completes the transfer. This last deed sheds a chastened light over the whole transaction. William Morris, the minister, has died a year before, and his son appears as heir. He chooses one Lancanshire man and one Cheshire man, and puts them in trust of the field as a burial place for Baptists and Congregationalists of the two counties. A vague sentence at the end empowers the trustees to turn the buildings on the land to any use they please. The witnesses to this deed include a man from a convenient distance north in Lancashire at Burtonwood, a Manchester gentleman, William Morris' widow, her father, the indefatigable ex-colonel, just out of the hands of the Manchester magistrates and waiting his trial at Lancaster, with his son, John Wigan, junior, trained for the ministry. Here is a nice nest of Baptists!

Reactionary legislation thus far had only expelled from the State Church those who would not submit to the bishops. But when these ejected Presbyterians began opening private meeting houses, the old Conventicle Act of Elizabeth supplied a model which was improved upon, and in 1664 it was made illegal to attend any religious meeting at which more than four people assembled besides the family. How lucky that John Morris had been so vague about the use of the building, how lucky that it lay on a byeway, how lucky that it lay within a mile of the river so that the sheriff of Cheshire could be evaded by slipping into Lancashire; or else how provident of canny John Wigan and his son-in-law, William Morris, to ensure all these advantages.

So quiet did the Warrington friends keep, that when two years later a history of the district was written, no word about this obscure little patch was inserted. The aristocratic author was intent on county families and old churches, and probably would have disdained to mention a parcel of farmers and tradesmen slinking to a barn in a wood. There is not even any token that they set apart any one of their number as minister: poor John Wigan, who would doubtless have been ready and able enough, was up in London on bail, where he and his wife died in the plague; we can only be sure that his son would place his gifts at the disposal of the church.

It is somewhat important to remember that, while burials now began to take place here, and while worship was probably held as regularly as possible on Sundays, yet for six days in the week persecutors were blinded by the regular occupation of a laborer on the premises. The deeds show that there was a tenant here, whose interests were guarded in all the transactions, and whose name does not appear on any church record. Not until three lives fell in could the trustees claim the ground solely for religious purposes.

Under the Conventicle Act it now became useful for the bishops to secure particulars of those likely to defy the law, and a long list is to be seen at Chester, whence the President of the Historical Society of Lancashire and Cheshire furnishes a list of nineteen Baptists in Warrington at the date 1665. Among them are such names as Samuel Dunbabin; James Winterbotham, to be known afterwards at Manchester; Hugh Heslop, once a member at Hexham, who a few months earlier had laid Maria Heslop to rest in this ground, where her tomb stone can still be seen, perhaps the earliest of all; with others independently known to belong to the church. Other Baptists were also delated to the bishop in villages near, evidently members of the Warrington Church.

With a list revised yearly in this fashion, with stringent laws against meeting, with many gentry and others sore at past oppression and ready to enforce these revengeful laws, small wonder if the jails filled with Baptists. At one time, out of 386 prisoners in one town, 289 were Baptists and others taken at unlawful meetings. King Charles hoped there was a reaction against such persecution, and in 1672 he began to pave the way for the Catholics; his first step was to notify that he suspended all laws restricting religion, and to invite ministers to take out licenses to hold conventicles and to register their places of worship. Many did, and the Presbyterians of Warrington at once erected a meeting-house. But when the lists of these new places of worship began to accumulate at the county seats, the Episcopalians took alarm, and in Parliament next year forced Charles to withdraw his declaration and revoke the licenses.

From the first some dissenters had feared a trap, and had seen

the danger in furnishing an accurate list of their leaders and of their places of worship. The Warrington Baptists had been like Brer Rabbit, they lay low and said nothing. And so when the archbishop scrutinized the documents, called on his bishops to make a parish census and find out exactly the strength of Nonconformists and Romanists everywhere, the storm here broke on the Presbyterians but passed harmlessly over the Baptists. The official list at Chester has no word of our friends.

Yet every now and again a lynx-eyed summoner might have seen a melancholy train despising the parish grave-yards and going miles across country to the Warrington cemetery. In 1676 Charles was Independent of Parliament, and did not care to conciliate the bishops any longer. When William Witter of Netherton ended his pilgrimage, leaving three little children, his body was openly interred here with a stone to commemorate him. Three years later his aged father John was borne from the bishop's own seat of Chester to lie beside him; and in the same year Elizabeth Seddon of Withington, near Manchester, rejoined her husband Joshua after seven years' parting.

A graphic account has come down of the terroism of those days, for the law might always be enforced. A London Baptist, worn out by persecution in Southwark, had given up business and retired to a little village a mile out from Warrington on the Cheshire bank. On the Sunday he saw some people leaving the town, and following them was guided to Hill Cliff, where the appearance of strangers in town-cut clothes caused some alarm. Six years had to pass before such worship was legal; but the Londoner not only gave more strength to the feeble community, fifty years later one of his family was to become a regular minister here.

When Rowland Hall found his to the cemetery in 1683, there would seem to have been a building, probably converted for public worship as John Morris gave leave. In 1689 toleration was secured, and the Baptists were free to build openly in Warrington itself; they seem to have been content with a small house up a yard. But in 1694 a new building was registered at Hill Cliff in Appleton, and for a while God's Acre was hallowed by regular worship here.

IV.—The First Ministers.

Presbyterians were accustomed to have ministers set free from all other employment and devoted simply to pastoral care. It was often remarked that their ministers paid by voluntary contributions were better off than when they had been State clergy subsisting on tithes. Baptists generally followed a very different practice. Often in one church were to be found several "ministers," though one might be the chief and in pastoral charge. The general rule was that all worked for their living, although if any were poor they might share in the usual poor fund. Thus in the London churches even later the chief ministers, those who appeared to an outsider to be the heads of the churches, were of the following trades: A glazier, a weaver, a cooper, a tailor, a glassmaker, a baker, a life-guardsman, a butcher, a ribbon-weaver, a journeyman shoemaker, a tinsmith, a hatter, and a tallow-chandler; with only three not specified, two of whom appear to have kept schools. The Presbyterian ministers resented having to meet such men, and looked down on them greatly. But Samuel How, the cobbler, had vindicated the calling of such men by the Spirit, and the custom rooted itself strongly.

It is a very great error to think that many University men were numbered among Baptists in the seventeenth century. At the very outset John Smith was indeed a notable exception, but he never set foot in England as a Baptist, and indeed died within three years of adopting such principles. There were a few others like himself, Episcopal clergy who became Baptists: Donne, Jessey, Marsden, Saint Nicholas, Skinner and Tombes are specimens of those who never entered into relations with other Baptists, and wasted their efforts by independent action, even if they did not subside into silence after 1662. A few more did throw themselves into denominational life, such as Bampfield, Cornwell, Dike, Fownes, Cosnell, Jenkyn Jones, Hanserd Knowles, Laurence Wise; and with them may also go two doctors, who acted as Baptist ministers, Ichabod Chauncey and Edward Stennett. But this list is nearly exhaustive; only

a score of Baptists were University graduates. Speaking broadly, our ministry was not cultured. This fact comes out also from the consideration that of 2,257 men recorded by Calamy as suffering about the year 1660, only 41 have even been claimed as Baptists, while a careful scrutiny will greatly reduce the list. Perhaps only ten Baptists accepted State pay for their ministry.

Of these, undoubtedly Colonel Wigan was one; but he did not long influence Baptist life, as he died in the great plague of London in 1665. His son had been trained for the ministry, and it is probable that he rendered some help at Warrington, where we have seen him witnessing a deed, but noting has come to light to prove it. Nor is there anysig n that Thomas Tillam returned to his wife's home to take charge of the church he had founded. On the contrary, we can trace him at Colchester and involved in a huge emigration scheme to Bohemia, which hardly veiled a military plot for the overthrow of the king. To Warrington Tillam seems never to have returned, but the church found one of its own members able to minister to her. Twelve miles north, at a village called Haigh, lived a husbandman named Thomas Lowe. He became a minister of this church, at what date is not yet known, but probably by 1680, and possibly even ten years earlier, when he would be thirty-seven years old.

By 1688 the nation had had enough of King James, and welcomed William of Orange. Under his rule persecution ceased, and soon the churches began to pull themselves together, take stock of their position and plan for the future. The London Particular Baptists issued a call to their brethren throughout the country, and from many parts appeared representatives of 105 churches, including Farmer Lowe from Warrington, but nobody from Manchester nor from another Cheshire church hard by. What a gathering there must have been in the pumping station next the brewhouse on the broken wharf, where the venerable Hanserd Knowles entertained the Convention. The London Confession of 1644, revised and reprinted more than once, seemed now needlessly to emphasize the differences from others. The Presbyterian Confession at Westminster had been

considered by another London pastor, who had removed its Pedobaptist heresies and remodeled it in a Baptist sense; this had been tested for eleven years, and was now acknowledged to be the belief of the assembly. To the present day this Confession of William Collins, countersigned on behalf of Farmer Lowe, expresses the belief of millions of American Baptists.

Presbyterians had influenced the meeting in other matters, and we find a resolution that formal ordination was very desirable, and another that a fit maintenance ought to be provided; though it is ambiguously added, "according to their abilities". What would Farmer Lowe say to that? More to his taste might be the recommendation to group small neighboring churches, and the reproof of ministers wearing long periwigs. He evidently enjoyed the gathering, and three years later came again. Four years afterwards he was traveling beyond Derby, and died at a hamlet near Burton, whence his body was brought sixty miles to rest in the little cemetery beside the Cleft Hill.

The next few years saw changes. A physician living on the outskirts of Liverpool found fifteen miles too far to come to worship, and licensed his own house for the purpose. Yet when his wife died, two years later, her body, too, was borne to the Warrington grave-yard. The members took no step for another minister till two years had passed, but then an unusual chance arose of robbing Peter to pay Paul. Twelve miles away was another church, enjoying the ministrations of a man who, like John Wigan, junior, had been trained for the ministry in the Church of England, but was unable to accept the conditions of employment there. He was learned enough to write sermons with Hebrew, Greek and Latin in them, and to lay them out in scholastic fashion with three heads and seventy-two points! Such a man was wasting his sweetness on the desert air at the hamlet of Warford, whereas Warrington was a large town that respected learning, and quite able to appreciate his excessively high Calvinism. So Francis Turner was induced to transfer his ministry, which he exercised here for another twenty years, during which the Liverpool members hived off under another minister. In his day substantial merchants came to the congregation, even from as far away as Chester. And we

are not to suppose that they usually made an excursion to the rural grave-yard; they had a meeting-house up an alley in the town of Warrington itself, though not to compare with the stately building of the Presbyterians, far less with the official church, now in Episcopalian hands again.

When the aged minister died, the future policy was a little uncertain. A manse was built for Jonathan Hayes, and in his time the church came into contact with a new group of Baptist churches in the valleys to the northeast, where also the question of a professional ministry was being agitated. Then came Hall, a son of the London cheese-factor, and then McGowan, a baker, who later on developed into the minister of Devonshire Square in London, and even secured a D.D. Two more succeeded, one of whom saw the erection of a new meeting-house, and the other initiated a series of scandals which led to the closing of the building and the sale of the furniture. The first period of the history ends in 1785 with the dissolution of the cause.

Since then there have been revivals and splits, but the foothold in Warrington was lost, never to be regained. The town was now the northern center of Presbyterianism, with a seminary for young ministers, which became a hotbed of Unitarianism. When Baptists, after seven years, plucked up heart to begin again, it was on the Cheshire bank exclusively, where a sturdy little church now thrives close to a dense population, and has built new premises on the old burial-ground.. Warrington itself has been reoccupied for the denomination within the last sixty years, but by two new bodies of varying doctrinal complexion, not by a branch of the old community. One of the these seems, however, to adhere to the old peculiarity that theministers must be self-supporting.

V.—Two Early Sister Churches.

Forty minutes from Liverpool lies Manchester, and just outside the Exchange station is the little cathedral, opposite to which was housed the first Baptist church in the north of Eng-

land, whose existence is only just being brought to the attention of modern Baptists.

In Commonwealth days the cathedral was only a Collegiate church, supposed to be served by a Warden and College of Fellows, whose corporate buildings lay across the street. But these had passed to the Countess of Derby as a town house; and when her husband was executed for his share in the civil wars, the building were confiscated to the state. The Gate House was leased by Major John Wigan, of Cromwell's Infantry Guards, once an Episcopalian clergyman; and in 1649 he converted it into a Baptist meeting-house. Here he gathered a good congregation, including Edward Gathorne, a rich citizen who took a most prominent part in town affairs. But as Wigan was engaged in high politics and was designated to higher military rank, he handed over the congregation to another minister, Jones by name. Welshmen have ever done well for Baptist principles, especially in Manchester.

Wigan watched well over the temporal interests of his family and of his church, and when the feoffees of Humphrey wished to acquire the whole of these premises for the great Library and Hospital that still occupy them, he stood out for a high price, and secured his own terms for the Gate House. It is not quite certain yet whither the church transferred its meetings, though one or two trifles point to a migration to the Cold Arse, where we know of a meeting, and where ninety years later a Baptist church was certainly gathered.

Nor can the career of the fiery Jones be certainly traced, owing to the fact that there are several men of his name all intermixed in these affairs. He may have blended religion and fighting, for we know many details of a Baptist colonel and of a Baptist captain. He may have added plotting in the early days of Charles II., and a most romantic story can be told of that valiant Baptist Jones. He may be the unnamed Baptist minister thrown into Lancaster jail along with Wigan for his share in the 1662 plot and insurrection ;or this may be his compatriot, Evan Price.

But the church somehow continued to exist, to the disgust of Bishop Gastrell, when he obtained a report of all church

affairs in his large diocese of Chester. When the Five-mile Act ordered all ministers who declined the oath of allegiance to keep five miles away from every corporate town, Manchester became a refuge for them, as it was not technically incorporated. And of the three congregations that maintained themselves, one was Baptist. The mob, however, became fiercely Episcopalian and even Jacobite, so that Dissenters had to live retired lives, while it is doubtful if our friends kept any records. But there are yet hopes that a continuity may be established for the 1649 church with one that meets in the suburb of Didsbury.

This came up into daylight after the defeat of the Jacobite rebellion of 1745, with a pinmaker from a Yorkshire village fourteen miles away as its minister. The new trustees appointed for its building on Coldhouse Lane, including one from Warford in Cheshire, were of the old school theology. From this church descended one where the hyper-Calvinists were led by William Gadsby; but the old building was tenanted till eighty years ago, when the roof fell in and destroyed the early records.

Twelve miles south of Manchester, and as far from Warrington, is the tiny hamlet of Great Warford, which contains the oldest building in the occupation of English Baptists. It is strange that so much attention has been paid to Hill Cliff, and so little to this church, which has even greater reason to interest us.

During the Civil Wars, two or three neighboring mansions were fortified by their owners, and guerilla warfare went on till the Royalists were suppressed. A parliamentary garrison was maintained by Sir George Booth about 1642 at Chorley Old Hall, now used as a farmhouse, half a mile from Alderly Edge station. The tradition runs that a Baptist church originated there and then, but no single name affords the means of testing this tale, the date seems eight or ten years too early, and the fact that the Booths were of the moderate party and presently became royalist, is rather against it.

Not far from the Hall, but well off any main road, was a rough farm building of oak framing, wattle-and-dab filling, clay floor and thatch roof. When the evil days of 1662 arrived, this was used as one of four meeting-houses by the Bap-

tists of the vicinity, who adjourned irregularly across the borders of the various townships to evade detection. What were these townships? Local tradition thinks only of a radius of five or six miles, and dares name none. But we have actual evidence at the time of Baptists in Manchester, Warrington, Nantwich and Newcastle-under-Lyme, all within twenty miles, a distance thought little of in those days.

When toleration was secured in 1688, this little steading was duly declared as a Baptist meeting. Here the word was preached by the erudite Francis Turner, and a congregation used to assemble from Knutsford, Stockport and even Macclesfield, while five miles away at Mottram, land was secured for a burial-ground. One of Turner's sermons on Romans 6:4 survives, specially strong on the baptism of believers; and a little brook hard by gave opportunity to practice what he preached.

He was followed by his son John, but even as Warrington tempted away the father, so Liverpool tempted away the son, who left a vague promise to help them, easily forgotten. Slowly the cause declined, till part of the old barn was converted into a cottage, and still so remains.

Then Warrington detached one of its members, living at Stockport, only twelve miles away, and he was installed as pastor by three leaders in Lancashire and Cheshire. A new church book was obtained, and abundant information is entered in its pages. A collection was made every six months for the minister, and it seems that in four years he received £64, which shows he was not pampered. They kept a tight rein on him in other ways; his conversation was deemed frivolous, and he was deposed, restored, deposed again. The quarrel was patched up after he tried a new cause nearer his home, and he lived on to the age of 70, too feeble at last to preach after coming the twelve miles. In the year of his death the meeting-house was fitted with a dado of plaited rushes, while the clay floor was covered with bricks and planks by the new minister. Except for trifling repairs during the 120 years since, the place remains in substantially the same condition, and deserves a visit from those who care for Baptist antiquities.

The church is true to its own tradition in several respects.

Most of the ministers have lived far away, have supported themselves, have been appointed in youth, have raised the place to some vigor, and have seen it decline with their advancing age. The present pastor is a venerable shoemaker, residing several miles from his own place of worship, opposite a modern Baptist chapel with which he has nothing to do. His members simply pay for the horse which he needs to drive to the main chapel and to its branch. They are of a slightly peculiar cast of doctrine, but on the whole abide by the old confession of 1677 and 1689, not compromising with modern thought, but emphatically repudiating the idea that the minister should receive a due maintenance.

Here may end these brief sketches of ancient English Baptist churches. The conventional history of our denomination is sadly in need of verification, or rather of radical correction; and bringing to light such obscure churches, or exposing mistaken stories, may pave the way for such work. It may also interest Americans if they see that some problems of the thinner districts were the same in the old land.

THE MORAL AND RELIGIOUS CHARACTER OF ABRAHAM LINCOLN.

JOHN R. SAMPEY, D.D., LL.D.

Abraham Lincoln was born in a log cabin in the backwoods of Kentucky, February 12, 1809. His parents were quite poor and illiterate. When Abraham was seven years old his father moved to Indiana. The next year the boy's mother died. Two years later his father married Sally Bush Johnston, a widow with three children. The stepmother brought some worldly goods to the Indiana cabin, and, better still, a kind heart and generous interest in her new son. Abraham went to several schools for a few weeks at a time during his youth. Writing in 1860, the candidate for the presidency of the United States says of himself, "Abraham now thinks that the aggregate of all his schooling did not amount to one year." His stepmother testifies of Abe: "He read every book he could lay his hands on; and when he came across a passage that struck him, he would write it down on boards, if he had no paper, and keep it there until he did get paper. Then he would rewrite it, look at it, repeat it. He had a copy-book, a kind of scrap-book, in which he put down all things, and thus preserved them." The future orator and writer of state papers thus put himself in training for his life work. The list of books accessible in a backwoods settlement was not long—"Robinson Crusoe", Aesop's "Fables", Bunyan's "Pilgrim's Progress", Weems's "Life of Washington", and a "History of the United States". The Revised Statutes of Indiana also claimed his attention, and it is probable that he also had access to the Bible.

Abraham early learned to swing an axe, his tall form and long arms giving him ability to surpass his associates in the use of this tool so necessary in backwoods life. He was an expert rail-splitter. When Abraham was nineteen he made a trip as a hired hand on a flatboat to New Orleans. He also did

service as a clerk in a country store at Gentryville. Nicolay describes him as possessing "quick intelligence, ready sympathy, a cheerful temper, a kindling humor, a generous and helpful spirit. He was both a ready talker and an appreciative listener. By virtue of his tall stature and unusual strength of sinew and muscle, he was from the beginning a leader in all athletic games; by reason of his studious habits and his extraordinarily retentive memory, he quickly became the best story-teller among his companions". He was almost entirely free from the vices of the rough society by which he was surrounded, neither drinking nor swearing nor fighting. He did not even chew and smoke. An occasional oath, under great excitement, fell from his lips both in early and later life, and his stories sometimes contained vulgar expressions.

In a brief autobiographical sketch Mr. Lincoln writes: "March 1, 1830, Abraham having just completed his twenty-first year, his father and family, with the families of the two daughters and sons-in-law of his stepmother, left the old homestead in Indiana and came to Illinois. Their mode of conveyance was wagons drawn by ox-teams, and Abraham drove one of the teams." The family settled on the north side of the Sangamon River about ten miles west of Decatur.

In 1831 young Lincoln made a second trip to New Orleans on a flatboat. In New Orleans he witnessed the sale of a negro at public auction. As he turned away from the revolting scene, Lincoln remarked to his companion, "If I ever get a chance at that thing, I'll hit it hard".

In 1832 Loncoln announced himself as a candidate for the State Legislature. The letter which he published in the county paper contains the following avowal of his hopes and aims in life: "Every man is said to have his peculiar ambition. Whether it be true or not, I can say, for one, that I have no other so great as that of being truly esteemed of my fellowmen by rendering myself worthy of their esteem. How far I shall succeed in gratifying this ambition is yet to be developed. I am young, and unknown to many of you. I was born, and have ever remained, in the most humble walks of life. I have no wealthy or popular relations or friends to recommend me.

My case is thrown exclusively upon the independent voters of the country, and if elected they will have conferred a favor upon me for which I shall be unremitting in my labors to compensate. But if the good people in their wisdom shall see fit to keep me in the background, I have been too familiar with disappointments to be very much chagrined." The young man of twenty-three already knew how to put his case with skill before his constituency. Though defeated in his first political contest, Lincoln received a large vote, and in his home precinct lacked but three votes of securing unanimous support.

About this time Lincoln formed a partnership with a man named Berry in the conduct of a village store. The business was unsuccessful, and Lincoln found himself pretty heavily in debt. He had already won a reputation for honesty, and he kept it by the manly way in which he finally paid all his notes with interest. It took him seventeen years to pay off what he was accustomed to call the "national debt". Thus he earned the title of "Honest old Abe", which proved to be a valuable asset in his political career.

In 1833 Lincoln was offered a position as deputy surveyor of Sangamon county. "He accepted, procured a compass and chain, studied Flint and Gibson a little, and went at it. This procured bread, and kept soul and body together." He also served as postmaster of New Salem.

In 1834 Lincoln was elected to the Legislature by a vote that was quite flattering to the young politician. He thus describes his entrance into the profession of the law: "Major John T. Stuart, then in full practice of the law, was also elected. During the canvass, in a private conversation, he encouraged Abraham to study law. After the election, he borrowed books of Stuart, took them home with him, and went at it in good earnest. He studied with nobody. * * * * In the autumn of 1836 he obtained a law license, and on April 15, 1837, removed to Springfield and commenced to practice, his old friend Stuart taking him into partnership."

For nearly a quarter of a century Lincoln practiced law in the courts of Illinois, toward the close of the period being recognized as a lawyer of the first rank. He was a member of

the State Legislature for eight years, represented his district in Congress two years, and was twice elected President of the United States.

During his service in the Legislature some resolutions were passed on the subject of slavery which Lincoln could not endorse. He and his colleagues entered a formal protest on the journals of the House, in the course of which they describe their attitude as follows: "They believe that the institution of slavery is founded on both injustice and bad policy, but that the promulgation of abolition doctrines tends rather to increase than abate its evils." From the beginning to the end of his public career Lincoln was a foe to slavery as an institution, but he was always conservative in his speech and actions. He hated slavery, but he revered the Constitution, and refused to override the constitutional rights of the slave States. Finally the law of military necessity came to the aid of his conviction that slavery was wrong *per se,* and he wrote his Emancipation Proclamation. It may be of interest to the reader to see some of Mr. Lincoln's more notable utterances on the great issue that finally plunged the country into civil war.

June 26, 1857, in a speech on the Dred Scot decision in reply to Stephen A. Douglas, Mr. Lincoln said: "Now I protest against the counterfeit logic which concludes that because I do not want a black woman for a slave I must necessarily want her for a wife. I need not have her for either. I can just leave her alone. In some respects she certainly is not my equal; but in her natural right to eat the bread she earns with her own hands without asking leave of anyone else, she is my equal and the equal of all others."

In the famous debates with Douglas in 1858 Lincoln remarked: "I say, then, that there is no way of putting an end to the slavery agitation amongst us, but to put it back upon the basis where our fathers placed it, no way but to keep it out of our new Territories—to restrict it forever to the old States where it now exists. Then the public mind will rest in the belief that it is in the course of ultimate extinction. That is one way of putting an end to the slavery agitation. The

other way is for us to surrender and let Judge Douglas and his friends have their way and plant slavery over all the States; cease speaking of it as in any way wrong; regard slavery as one of the common matters of property and speak of negroes as we do of our horses and cattle."

In a letter to Pierce and others, on April 6, 1859, these strong words occur: "This is a world of compensation; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves; and, under a just God, cannot long retain it."

Later in the same year Mr. Lincoln spoke twice in Ohio in reply to Mr. Douglas. From these addresses we select the following quotations: "Now, what is Judge Douglas's popular sovereignty? It is as a principle no other than that, if one man chooses to make a slave of another man, neither that other man nor anybody else has a right to object." In the same campaign in Ohio in 1859 Mr. Lincoln gave expression to the following conservative views: "I say we must not interfere with the institution of slavery in the States where it exists, because the Constitution forbids it, and the general welfare does not require us to do so. We must not withhold an efficient fugitive-slave law, because the Constitution requires us, as I understand it, not to withhold such a law. But we must prevent the outspreading of the institution, because neither the Constitution nor the general welfare requires us to extend it. We must prevent the revival of the African slave trade, and the enacting by Congress of a Territorial slave code. We must prevent each of these things being done by either congresses or courts. The people of these United States are the rightful masters of both congresses and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constituion."

In his famous Cooper Institute Speech, on February 27, 1860, Mr. Lincoln still stood as the leading conservative opponent of slavery. He merely wished to keep it from spreading beyond the existing slave States. "Wrong as we think slavery is, we can yet afford to let it alone where it is, because that much is due to the necessity arising from its actual pres-

ence in the nation; but can we, while our votes will prevent it, allow it to spread into the national Territories, and to overrun us here in the free States?" The closing sentence of this great address is an index to the author's moral manhood: "Let us have faith that right makes might, and in that faith, let us, to the end, dare to do our duty as we understand it."

In his Inaugural Address, on March 4, 1861, President Lincoln states the main issue between the North and the South in a single sentence: "One section of our country believes slavery is right and ought to be extended, while the other believes it is wrong and ought not to be extended; that is the only substantial dispute." Addressing the men of the South, he laid upon them the responsibility of choosing war or peace: "In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors." With rare diplomacy he threw upon the South the *onus* of precipitating war by the attack upon Fort Sumter.

President Lincoln preferred to overthrow slavery in constitutional ways and with full remuneration to the slave owners. Gradual emancipation would have satisfied him fully, and in this policy he would probably have received the support of a majority of the people in the free States. But war broke out, and emancipation became a military necessity if the Union was to be preserved. In the earlier stages of the war Lincoln still advocated the policy of gradual emancipation. As late as March 6, 1862, in a special message to Congress he recommended the adoption of the following joint resolution: *"Resolved,* That the United States ought to co-operate with any State which may adopt gradual abolishment of slavery, giving to such State pecuniary aid, to be used by such State, in its discretion, to compensate for the inconveniences, public and private, produced by such change of system." For some months President Lincoln did all that he could to secure in the border States that had not left the Union the acceptance of the policy of the gradual and compensated abolition of slavery. On July 22, 1862, having become convinced that eman-

cipation was a military necessity, President Lincoln notified his cabinet of his purpose to issue a proclamation setting free on January 1, 1863, all persons held as slaves in States not recognizing the constitutional authority of the United States. He decided to wait until a Union victory should be won before issuing the proclamation. Meantime, Horace Greeley and others thought that the President was moving too slowly and without any definite policy. In reply to an open letter from Mr. Greeley, President Lincoln wrote on August 22, 1862: "If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could, at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union." If all this seems to imply a lack of interest in the freedom of the slaves, the correction of such a false inference is to be found not only in Mr. Lincoln's general course from 1857 to 1862, but also in the closing sentence of his letter to Mr. Greeley: "I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men everywhere could be free."

The author of this paper, as an ardent Southerner, grew up with the notion that Mr. Lincoln was somewhat vacillating on the subject of slavery. Recent research has convinced him that this notion was erroneous. Mr. Lincoln was a great lawyer with a great reverence for the Constitution. He could not easily get his consent to advocate a policy that involved the slightest infringement of the rights of the old slave States. He was throughout his life a friend of freedom and a foe to slavery. He desired to help forward the movement to confine

slavery strictly within the limits of the old slave States and finally to eliminate it from the nation by constitutional means. He tried to introduce during the war the policy of gradual and compensated abolition of slavery. At length he became convinced that instant and complete emancipation was a military necessity, if the Union was to be preserved. Hence he assumed the responsibility of setting free the slaves in the States that refused to recognize the authority of the United States. He stood ready toward the close of the great struggle to recommend compensation to the owners of slaves even in the States that had seceded. As late as February 5, 1865, when it was clear to the thinking men on both sides that the armies of the South could not long keep the field against the overwhelming forces arrayed against them, President Lincoln convened his cabinet and read to them the draft of a joint resolution and proclamation, offering the Southern States four hundred million dollars, on condition that hostilities cease by the first of April, 1865; this sum to be paid in six per cent government bonds, *pro rata* on their slave population as shown by the census of 1860—one-half on April 1, the other half only on condition that the Thirteenth Amendment, abolishing slavery, be ratified by the requisite number of States before July 1, 1865. The members of the cabinet unanimously opposed the generous and humane recommendation of the noble President.

The moral character of Abraham Lincoln expressed itself in its strength and beauty in his relation to slavery. He was sane and humane and fair in his attitude to this greatest moral issue of his time. Justice and mercy stood on his right and on his left as guardian angels throughout the stormy years in which this issue was fought to a finish. Had he been morally weak, no amount of intelligence could have saved him from shipwreck. "Honest Abe" steered the ship of state safely through the rocks and shallows.

With all his greatness, Mr. Lincoln had some defects of which the world has heard much. William H. Herndon, his law partner for twenty years, has written frankly as to Lincoln's domestic troubles and other matters about which the

outside world naturally knew little. The strange combination of melancholy with wit and humor receives much illustration in his Life of Lincoln. "Lincoln's melancholy", says Herndon, "never failed to impress any man who ever saw or knew him. The perpetual look of sadness was his most prominent feature". Herndon quotes one of Lincoln's colleagues in the Legislature of Illinois as saying that his mental depression became so intense at times that he never dared to carry a pocket knife. According to Mr. Herndon, "Two things greatly intensified his characteristic sadness: one was the endless succession of troubles in his domestic life, which he had to face in silence; and the other was unquestionably the knowledge of his own obscure and lowly origin. The recollection of these things burned a deep impress on his sensitive soul." Those who saw Mr. Lincoln's sad face during the dark days of the Civil War naturally ascribed the look of melancholy to the trials incident to that great struggle, but this morbid melancholy manifested itself before he was thirty-five, and seemed to be ingrained in his nature. Herndon states it as his opinion that Lincoln did not know what real joy was for many years.

How could such rich, broad humor keep house with sombre melancholy? Here we are face to face with one of the many antitheses in Lincoln's character. He was the best story-teller in the land, and laughed loudly at a good joke, whether told by himself or another. His warm friend and associate at the bar, Leonard Swett, has given an explanation of Lincoln's use of vulgar stories that commends itself as quite reasonable. "His love of fun," says Mr. Swett, "made him overlook everything else but the point of the joke sought after. If he told a good story that was refined and had a sharp point, he did not like it any better because it was refined. If it was outrageously vulgar, he never seemed to see that part of it; if it had the sharp ring of wit, nothing ever reached him but the wit. Almost any man that will tell a vulgar story has, in a degree, a vulgar mind; but it was not so with him; with all his purity of character and exalted morality and sensibility, which no man can doubt, when hunting for wit he had no ability to discriminate between

the vulgar and the refined substances from which he extracted it. It was the wit he was after, the pure jewel, and he would pick it up out of the mud or dirt just as readily as he would from a parlor table."

To the general public Lincoln seemed to be a guileless and unsophisticated man, while those who knew him best became increasingly aware of his marvelous tact and discrimination. Mr. Swett describes how he handled men like pieces on a chess-board. "He always told enough only of his plans and purposes to induce the belief that he had communicated all, yet he reserved enough to have communicated nothing. He told all that was unimportant with a gushing frankness, yet no man ever kept his real purposes closer, or penetrated the future further with his deep designs." Mr. Swett justly praises Mr. Lincoln's skill in holding the discordant elements in the country together, and boldly calls him a "trimmer". "Halifax, who was great in his day as a trimmer, would blush by the side of Lincoln; yet Lincoln never trimmed in principles, it was only in his conduct with men. He used the patronage of his office to feed the hunger of these various factions. Weed always declared that he kept a regular account-book of his appointments in New York, dividing his various favors so as to give each faction more than it could get from any other source, yet never enough to satisfy its appetite." We must do President Lincoln the justice to remind ourselves that he lived before the days of Civil Service Reform, and also that he deplored the scramble for office during his administration.

All the world knows that Lincoln had a kind heart. He loved kindness. He would strain a point to save some poor fellow's life. His friend from whom we have already frequently quoted relates the following incident: "I remember one day being in his room when he was sitting at his table with a large pile of papers before him, and after a pleasant talk he turned abruptly and said, 'Get out of the way, Swett, to-morrow is butcher-day, and I must go through these papers and see if I cannot find some excuse to let these poor fellows off.'" The pile of papers before him was the records of men condemned to be shot the next day, and he was trying to find some excuse to pardon many of them.

Lincoln admitted few men to the inner circle of real friendship. Some of his supporters thought he was ungrateful, but they were as a rule office-seekers whom he could not conscientiously appoint. Lincoln never forsook a friend.

It has been well said that he was a very poor hater. He never removed a man because he was his personal enemy. He lived up to the high standard he set for his countrymen in his second Inaugural—"with malice toward none; with charity for all." He never learned to hate the South, nor did he hate Jefferson Davis. His ethical life was high and true. He tried to do good to his enemies. In his death the South lost her best friend north of the Potomac.

His domestic unhappiness was due to incompatibility of temperament and breeding. He was true to his unfortunate wife, and tried to conceal from the world her acts of indiscretion and temper. Well might she pronounce him "the best man that ever lived". Both in his private and in his public life Lincoln stands high in his moral manhood. There were a few excrescences on the surface of the giant oak, but its heart was sound.

When Mrs. Lincoln once reminded her husband of the idle gossip that Seward was the power behind the throne, he replied: "I may not rule myself, but certainly Seward shall not. The only ruler I have is my conscience—following God in it—and these men will have to learn that yet." We may accept at its face value, as expressing the mature conclusion of a lifetime, Mrs. Lincoln's testimony: "As to his nature, he was the kindest man, most tender husband, and loving father in the world."

But what of Abraham Lincoln's religious character? Was he a Christian?

In his early life he read with avidity infidel books and imbibed much hurtful teaching. He even wrote a paper attacking the Bible and orthodox Christianity. A wise friend thrust Lincoln's manuscript into the stove, and persuaded him to quit publishing abroad his infidelity.

Lincoln tried to go to the bottom of every subject, religious as well as political. He leaned upon reason, and found it hard

to accept any doctrine as true until he could thoroughly understand it in all its relations.

Lincoln's first partner in law says: "He was an avowed and open infidel, and sometimes bordered on atheism. * * * * * Lincoln always denied that Jesus was the Christ of God—denied that Jesus was the Son of God as understood and maintained by the Christian Church."

Another of Lincoln's early friends testifies that he would read a chapter from the Bible and then argue against it in the presence of his friends.

Judge David Davis says: "The idea that Lincoln talked to a stranger about his religion or religious views, or made such speeches or remarks about it as are published, is to me absurd. I knew the man so well; he was the most reticent, secretive man I ever saw or expect to see. He had no faith, in the Christian sense of the term—had faith in laws, principles, causes and effects."

Herndon quotes at length from a statement made September 22, 1870, by Jesse W. Fell, to whom Lincoln seems to have revealed many of his religious views. Mr. Fell says: "If there were any traits of character that stood out in bold relief in the person of Mr. Lincoln they were those of truth and candor. He was utterly incapable of insincerity or professing views on this or any other subject he did not entertain. Knowing such to be his true character, that insincerity, much more duplicity, were traits wholly foreign to his nature, many of his old friends were not a little surprised at finding in some of the biographies of this great man statements concerning his religious opinions so utterly at variance with his known sentiments. True, he may have changed or modified these sentiments after his removal from among us, although this is hardly reconcilable with the history of the man, and his entire devotion to public matters during his four years' residence at the national capital. It is possible, however, that this may be the proper solution of this conflict of opinions; or it may be that, with no intention on the part of any one to mislead the public mind, those who have represented him as believing in the popular theological views of the times may have misapprehended him, as expe-

rience shows to be quite common where no special effort has been made to attain critical accuracy on a subject of this nature. This is the more probable from the well-known fact, that Mr. Lincoln seldom communicated to any one his views on this subject; but be this as it may, I have no hesitation whatever in saying that, whilst he held many opinions in common with the great mass of Christian believers, he did not believe in what are regarded as the orthodox or evangelical views of Christianity."

"On the innate depravity of man, the character and office of the great Head of the Church, the atonement, the infallibility of the written revelation, the performance of miracles, the nature and design of present and future rewards and punishments (as they are popularly called), and many other subjects he held opinions utterly at variance with what are usually taught in the Church. I should say that his expressed views on these and kindred topics were such as, in the estimation of most believers, would place him outside the Christian pale. Yet, to my mind, such was not the true position, since his principles and practices and the spirit of his whole life were of the very kind we universally agree to call Christian; and I think this conclusion is in no wise affected by the circumstance that he never attached himself to any religious society whatever."

"His religious views were eminently practical, and are summed up, as I think, in these two propositions: the Fatherhood of God and the brotherhood of man. He fully believed in a superintending and overruling Providence that guides and controls the operations of the world, but maintained that law and order, and not their violation or suspension, are the appointed means by which this Providence is exercised."

Mr. Fell calls attention to the fact that Lincoln read a good deal in the writings of W. E. Channing and Theodore Parker. He thinks that Mr. Lincoln's religious views coincided in great measure with those of the famous Unitarian divine, Theodore Parker.

The last witness to whom we invite attention is Mrs. Lincoln herself, who says: "Mr. Lincoln had no faith and no hope in the usual acceptation of those words. He never joined a Church;

but still, as I believe, he was a religious man by nature. He first seemed to think about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg; but it was a kind of poetry in his nature, and he was never a technical Christian."

At certain great crises in the national life Mr. Lincoln distinctly and clearly invoked the blessing of Almighty God upon his efforts to save the Union. The Christian reader would not for a moment suspect that the great President had the slightest doubt as to the personality of God; and yet Mr. Herndon, his partner in law for twenty years, tells us that as late as 1854 Mr. Lincoln asked him to erase the word God from a speech he had written and read to him for criticism, because his language indicated a personal God, whereas Mr. Lincoln insisted no such personality ever existed. We may well question the continued existence of any such notion in the mind of Mr. Lincoln. Mr. Herndon was not much in the company of Mr. Lincoln during the four years of the Civil War. As Mrs. Lincoln intimates, Mr. Lincoln's mind was led to fresh consideration of religious questions by the death of his boy Willie and the crisis in the struggle for the preservation of the Union. Moreover, Mr. Lincoln was brought into close and sympathetic relations with many noble Christian men and women during those years of trial; and he could not fail to see the beauty and strength of Christian character when subjected to the severest strain. He was perfectly sincere when he encouraged Christian men and women to pray for him personally and for the success of the Unoin armies. He came to believe in prayer, and this would seem to imply faith in the personality of God. He did justly and loved kindness, and we may conclude, without doing violence to any known facts, that he was learning to walk humbly with his God. Perhaps no man can register exactly the stage in the religious life he had attained when the assassin's bullet suddenly robbed the nation of his inestimable services.

LITERATURE AND MODERN PREACHING.*

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The history of literature shows that the man of letters is under greater obligation to the preacher than the preacher to the man of letters. Literature has often found high inspiration in the utterances of the prophet and some of its most charming scenes and fadeless memories in connection with the village parson. The present discussion is not, however, immediately concerned with that phase of the relation of the preacher and literature, interesting and alluring though it may be. The questions to be be considered now are these: What is the potential value of modern literature to modern preaching? May the present-day preacher find in nineteenth and twentieth century literature some sort of heightened impulse, some direct enlightenment, some definite moral and spiritual help towards instructing men, towards appealing to men's deeper emotions and wills—in short, towards an effectual presentation, in the pulpit and out of the pulpit, of the way of salvation?

There are two or three fundamental matters which ought to be considered briefly, before an answer to these questions is attempted. One is the essential difference between the overlapping realms of Morality and Religion, my first lecture having had to do with Literature and the Moral Law or central principle of right conduct. Another is the effect on literature of certain great historic revivals from the Reformation to the nineteenth century. Still another, as immediately introductory to the present relation between literature and preaching, is a layman's conception of the general nature of modern preaching.

First, then, what is the essential difference between Morality and Religion? The point of view is different. In religion the

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world is looked at from the point of view of the all-perfect one, God; in morality, on the other hand, the world is looked at from the point of view of the imperfect one, Man. Professor George Herbert Palmer, in his book "The Field of Ethics", illustrates this difference strikingly, and I quote a paragraph or two:

"The points of difference [between Religion and Morality] come out most obviously when we set a great religious cry side by side with a great moral one; and by a cry I mean the utterance of a distressed and aspiring soul yearning for moral or religious power. Take, for example, the cry of the Psalmist, 'Against Thee, Thee only, have I sinned!' and the cry of Wordsworth in the 'Ode to Duty', 'Oh, let my weakness have an end!' The two refer to the same matter. Each person feels his inspiration. Each mourns a departure from righteousness. . . . . In both cases the finite person, perceiving his imperfection, seeks refuge in the perfect one. . . . . To the mind of the Psalmist the horror of his sin consists in this, that he—the little imperfect creature—has attempted a blow against the all-perfect One. . . . . And the sin is wrought against Him. . . . . That is the shocking thing, that he has raised his imperfect hand against perfection. Plainly there is nothing of this in the cry of Wordsworth. On the contrary, he is conceiving of himself as so important as to require additional strength. 'O, let *my* weakness have an end!' The being in whom he is specially interested is himself, the imperfect one, the finite. . . . . He starts from his own side. His view is manward; the religious view is Godward. There is, accordingly, a sharp contrast, while each still acknowledges the same two elements essentially conjoined. But the conjunction is reckoned of consequence by the religious mind because of the Most High; by the moral mind, because of us struggling, needy, imperfect, finite creatures. And this contrast is fundamental. Everywhere the religious soul seeks after God as all in all. . . . . 'What is man, that thou art mindful of him?' To lose ourselves in Him, to abolish separation, this has been the aspiration of religion in every age and under every type of religious belief."

To this illuminating exposition of Professor Palmer I would add a few words. Among the multitudinous gifts of Christian-

ity to men, it seems to me that so far as the individual is concerned there are four priceless contributions. In the first place, to become a Christian is to have a new experience. Life is rich in proportion to the depth of one's experiences. We love to listen to the man who has entered widely into the experiences of life's joys or sorrows, who has been a keen observer of men and movements, who has a touch of refreshing idealism about his talk because, as Keats expressed it,

> "Much has he traveled in the realms of gold
> And many godly kingdoms has he seen."

And, indeed, a man has no right to speak authoritatively unless he speaks out of his own experience. We do not want quotations, we want personal sentiments hot from the brain that thinks and the heart that beats in tune with real life. We want to hear the man whose thinking has the rhythm of personality, who by his actions makes "beauty" rhyme with "duty". Only thus can he speak with authority and escape the warmed-over platitudes of the scribes and Pharisees. One difference, then, between Religion and Morality is, that the religious man speaks out of a new heart, a heart transformed by a great illuminating personal experience. It is henceforth the mystic bond that binds into one purpose high and aspiring souls.

Again, to become a Christian is to have a new motive, and that motive is expressed in the words, "For Christ's sake". I take that to be the central difference between Religion and Morality. That, indeed, is about the gist of the passage I have reproduced from Dr. Palmer. "Not my will, but thine," is the cry of the religious heart.

Another gift of Christianity to the individual is a new principle of growth. We grow by giving, not by gaining. We win by losing. We grow not by outward accretion, but by inward transformation from glory to glory. It is not a question of how much, but a question of what sort. The texture of the brain of the highly civilized man is finer, more varied, than that of the savage: the texture, as it were, of the Christian man's soul

grows finer, more varied, more responsive. His heart is a harp of a thousand strings played upon by the supreme Melodist, and his face reflects a light that never was on sea or land. Christianity reveals a new principle of growth.

Furthermore, Christianity, because it gives a new experience, a new motive, a new principle of growth, is the great steadier of the human will. The secret of the successful life lies very largely in the steady will, in the ability to say, "This one thing I do"; in the power, which we call a gift of the supremest genius, as well as of the highest saintship, to endorse as seeing him who is invisible. The essence of Religion is found in the submission of the human will to the divine will; whereas the teaching of the great moralists of the world has been rather towards the deification of the human will. The two conceptions mingle in the teachings of the mystics, from Plato to Emerson, and the mystics are truer interpreters of the religious spirit than are the strict moralists. The religious idea is voiced in the familiar lines of Tennyson:

> "Our wills are ours, we know not how;
> Our wills are ours, to make them thine."

These, then, in brief are, as I conceive it, the fundamental differences between Religion and Morality. Let us next consider for a moment the effect on literature of certain popular religious revivals in the last few hundred years as a help towards estimating the relation between modern literature and modern preaching; for we must remember that modern conditions cannot be understood without a glance at least at the past.

In general, it may be said that the influence of conspicuous religious movements upon English Literature has been to bring home to men the thought of the other world, "to check the spirit of selfishness and self-indulgence by enforcing anew the claim of religion" upon practical life. Out of the agitation attendant upon the Reformation in the sixteenth century came the English Bible, the supreme model of popular prose in our literature. The worldly spirit of the Renaissance was consecrated through the ardent spiritual impulses of the Reformation

as manifested upon the common people. The Reformation helped to democratize literature by bringing it nearer to the popular heart and away from the sterile fancies of the highly artificialized society of the palace and the castle. The stern realism of Foxe's "Book of Martyrs"—from which, by the way, some of us have suffered much extremity in our growth—aroused the religious sensibilities of the nation and prepared the way for the Puritans.

Puritanism—a movement from within to purify the English Church—was not the blight upon literature which some writers would have us believe. The truth is, the literature of the seventeenth century had run riot with its spirit of licentious nihilism, and the Puritan was a mighty man in helping to bring the Cavalier to his senses, sometimes by knocking him hard on the head with his moral big stick, for the Puritan was a firm believer in the efficacy of external remedies divinely entrusted to him, and his perseverance was more rigorous than the perseverance of most saints. In this age of Puritanism theology became the passion of the people and in stiffening the spiritual backbone of the people it also solemnized and strengthened the ideals of literature. Puritanism brought back into letters a purified individualism; it made of John Milton a sublime defender of Liberty; it produced great preachers like Jeremy Taylor, whose sermons are types of stately prose; and, above all, it gave opportunity for the humble tinker of Bedford jail to write one of the great spiritual autobiographies of the race. Through such books as this Literature experiences from time to time a moral and religious regeneration. The last great echo of Puritanism in that century was heard in 1689, when the Rev. Jeremy Collier gave to the world his stinging rebuke of the licentiousness of the English stage, which wonderfully purified the dramatic atmosphere.

Scant justice has as yet been done the Wesleyan Revival of the eighteenth century in regard to its influence on Literature. It certainly helped to accentuate the claims of lowly life to recognition in poetry and the novel, and was an element in the Romantic and Realistic triumph of the early nineteenth century. It helped to socialize literature, to bring men back

from the arid plains of conventional life to the blue-grass pastures of spiritual plenty. The effects of all these religious renewals in the history of literature have been to give life more abundantly, and they have taught us that religion and letters cannot be divorced without disastrous results to letters. When Mammon rules the kingdom of letters, dry rot sets in, and men die from fatty degeneration of the heart.

One of our curses today is a mass of physiological literature. People defend its materialism on the ground that it is "scientific". That is assuming that science is chiefly interested in degenerates, in abnormal folk. It is assuming that science is freakish; it is to confuse terms. Physiological novels are not scientific and, more than that, they are not literature. The writers of them see things. Wasn't it Gilbert Chesterton who recently remarked in his attack on the critics of orthodoxy: "St John the Evangelist saw many strange monsters in his visions, but he saw no creature so wild as one of his own critics?" And so it is of the writer of physiological fiction. You cannot base the art of fiction upon the science of physiology, anyhow, any more than you can have a permanent school of fiction dealing with the mere intellect. "The greatest monsters of English fiction," said Mr. Bliss Perry the other day, "have never forgotten that man has a conscience. The novelist who ignores the moral and spiritual nature abandons the very field of fiction where the highest triumphs have been won. There is a word to describe this field,—a word broader than either 'mind' or 'conscience', and inclusive both of mental and spiritual perceptions. It is the word 'heart'." But, ladies and gentlemen, the note you and I love to hear best of all in a book is the "note of robust triumph, or unquestioning faith in individual happiness and in the sure advance of human society". When a poet or novelist repeats the great divine prayer, we want to feel that the heavy stress falls not so much on "Forgive us our trespasses" as on "Thy kingdom come". And, in truth, literature throughout the ages has been indebted to strong religious movements in a nation for renewed heart-emphasis, a more vital sense of sin, and a heightened vision of a kingdom of righteousness.

But I have wandered somewhat far afield, and it is high time to consider the next division of my subject—some characteristics of modern preaching. It will then be an easy transition to the potential value of modern literature to the present-day preacher.

I suppose there are fashions in preaching as in everything else. The message may be about the sense, but the dress varies, all the way from the interesting definition of clothes by the old Calvinist—"Theologically considered," said he, "clothes are the product of sin"—to the high ritualist who regards a gorgeous vestment as a positive virtue. Sermonic dresses are equally varied and are subjects of lively interest to observant laymen, and especially to professors of homiletics who sample many styles every year, and I suppose find ancient, mediaeval and modern types rubbing elbows with each other. I asked the other day a distinguished theologian, well known and beloved here, what he regarded as the distinctive trait of present-day preaching. He gently smiled and replied: "Well, now, that would be hard to say." And he never did say. I thought of how Browning used to smile amusedly and somewhat quizzically when some one—doubtless a feminine member of a Browning society—asked him the meaning of a line in *Sordello,* and would keep exasperatingly silent. So I concluded that if a layman can't get a preacher to tell him what he thinks about present-day preaching, the layman can just go ahead and tell the preacher what he thinks about it, and if the layman is wrong, it's not the layman's fault.

It is safe to say, first of all, that the scholastic type of sermon is out of date, however highly it served its day and generation and however great its literary merit. Leavened theological discussion does not interest a present-day audience. Sermons of this type served a noble purpose and helped to ground us all in the fundamentals; or, to vary the figure, to give us bone and sinew. It was the sermon of knowledge rather than, primarily, the sermon of power. There was a superabundance of heads in such a sermon, and it was mentally exhilerating. It was particularly in demand in so-called "religious debates", where a preacher acted as counsel for the defense, and generally, also,

for the offence. Such sermons were logic-heavy and sometimes engendered a species of sectarian big-head, or intellectual pride at variance with the spirit of the Master. I have long been distrustful of Logic as High-Priest. The Prophet is greater, because he is lifted above partisanship and the thralldom of the letter. "The poet only asks to get his head into the heavens," says an English satirist. "It is the logician who seeks to get the heavens into his head. And it is the head that splits."

It is, moreover, safe to say that the oratorical type of sermon is out of date, however aesthetically edifying it was at one time. The polished sentence, the balanced periods, the classical allusions, the carefully built up peroration, of the good old days of ornate oratory—these have passed from sermons as they have passed from other forms of public speaking. They lingered longer in the South than in other parts of the country, for the men of the old South were a race of orators and loved the leisurely roll of the cadenced period and the classic structure of the great French pulpit orators. They had a relish for the deliberate, measured tread of the ponderous, orotund style which now seems curiously formal and stilted. In a busy community a sermon of this order would seem as much of an anachronism as a quotation from Horace on the first page of a cosmopolitan daily newspaper, or as a citation from Juvenal upon the floor of the United States Senate.

The modern city church seems to have become a sort of religious business centre with club attachment, and the pastor must be a versatile man, indeed, to meet expectations. He must be both a specialist and, if I may coin the word, a generalist, and in addition, a general. Changed conditions of modern life have increased his obligations and rendered his responsibilities highly complex. Even if he would, he may not stand apart from the current of affairs. In the religious world there is a mingling of three aspirations, and the modern preacher must share in all three. There is, as a keen student of contemporary spiritual ideas recently put it, "an intuition of the large misery of the disinherited and their appeal for help", that great compassion for the struggling, hidden mass of men. The modern preacher wants to uplift them by going out among them and

bringing hope into their darkened ways. There is another aspiration, no doubt, in his heart and that is "for the subordination of earthly passion and of personal earthly joys." The first aspiration is humanitarian, the second ascetic; and with them is sometimes combined a third, the aspiration to know, an intellectual aspiration; and by an aspiration to know I do not mean the hunger for the knowledge as a matter of selfish enjoyment or as an end in itself, but as a help towards constructive and permanent Christian leadership. However eloquent the present-day preacher may be, he will soon learn that in our own practical time the eloquence of deeds counts far more than any mere eloquence of words. And yet I fancy that the preacher of today, if he succeeded in the widest sense, must feel these three impulses stirring within him, namely, the social humanitarian conscience; the ascetic conscience, which leads him to the desert for prayer; and the knowledge-impulse which urges him to keep intellectually abreast of the age; for the minister of today, especially the young minister, must not forget that congregations have risen enormously in the scale of general education, that standards of culture are higher than they used to be, and that they are going to be still higher.

All this leads me to say that present-day preaching is pre-eminently social, that is, pre-eminently concerned with people and especially with the hitherto neglected people. I am aware that preaching has, in a general way, always been social; and it is the great glory of the dissenters in each age that they have brought religion direct to the people when a state church was paralyzing spiritual activity by formalism or indifferentism. But this age is, so far, above all else a social age. The social consciousness is in bloom; it is not yet in full fruitage, and we are casting about trying to find means to prevent premature ripening. In this direction of the social consciousness, as well as of the social conscience, the church must have a large part. The signs of these social awakenings are on every hand. There is widespread restlessness, mental and social and spiritual. It is not an irreligious age; on the contrary, it is intensely religious. All classes were never before so interested in religion. It is true that religion never before manifested itself in so many ways. It

may be that we shall have to reconstruct our definitions. Men are less willing today to define Religion, but they are living it and talking less about it, and bringing creeds and conduct closer together.

A glance through a list of recent books will convince one that the sociological side of Christianity at present chiefly exercises American writers on religious themes. Following in this trend, more conservative thinkers see the need of the restatement of old dogmas, of the resetting of accepted principles. It is the opinion of many that we are just beginning to have a practical understanding of the Sermon on the Mount as a part of the social program. The immense interest in missions outside of the ministry shows the new world-consciousness, and the new conception of the old word, "neighbor". There may be skepticism abroad, but it is less rampant than it was once, and we are not surprised to hear an English journalist say: "Modern skepticism is the suicide of thought. It is the belief that we can be sure of nothing." It reduces to an absurdity.

But with all our readjustment, we do not need a new gospel. The old gospel fits present-day conditions, and it is the task of the preacher to proclaim it in all boldness and love to this social age of ours. How may a knowledge of modern literature aid him in this? That is the main question here, as preliminary to an answer to which I have deemed it necessary to touch on the three matters of Religion and Morality, Religious Movements and Literature, and one important phase of present-day preaching.

I may be allowed just here to repeat a fundamental statement made in my first lecture, namely, that real literature makes an appeal not primarily to the knowing faculty, but rather to the emotions and the will. Now I conceive that to be true in a general way of preaching. The successful preacher must touch the deeper emotions and cause the will to act; for without will-action stimulated feeling vanishes into thin air, or hot air, and the last state of that man is worse than the first. Preaching, of course, makes more use of the will than literature. Preaching is not, except in mission fields, specially concerned with mere intellectual enlightenment, with the contribu-

tion of knowledge. As a rule men know more than they feel or will.

Moral earnestness and high seriousness are primal requisites in poet and preacher. The poet and the preacher are kin in many ways, and they should know each other more intimately. I think they have never been so nearly related in spirit as in the nineteenth century. Mrs. Browning somewhere speaks of great poets as "the only truth-tellers now left to God, the only speakers of *essential* truth, opposed to relative, comparative and temporal truths, the only holders by His sun-skirts, through conventional grey glooms." This is high praise, indeed, and must be taken with some allowance; but it is not far wrong as a description of an ideal preacher in an age like ours. Let us consider some of the messages of nineteenth-century poetry and of nineteenth-century prose.

The two forms of literature which had a virtual monopoly in the nineteenth century were poetry and the novel. The novel rose about the middle of the eighteenth century and today is master of the field. There was a marked change in the tone of poetry in the last years of the eighteenth century. The cataclysm of the French Revolution is a convenient event for working this change in Western Europe. The heart of the Romantic movement was the humanitarian impulse, the renaissance of emotion, the restoration of sentiment in the Kingdom of Letters after the reign of Formalism, which had chilled "the genial current of the soul" for nearly two centuries. Gray had been chilled himself and just escaped being a Romantic poet. It was, however, left for William Blake and Robert Burns,—the first with his songs about children and lambs and other innocent and neglected creatures, and the second with his peasants and mice and daisies,—it was left for these two poets to bring poetry close to every-day life. But they were not burdened with any special message. Then Wordsworth came, "trailing clouds of glory". The themes of his poetry he himself sums up:

> "Of truth, of Grandeur, Beauty, Love, and Hope,
> And melancholy Fear subdued by Faith,
> Of blessed consolations in distress,

Of moral strength and intellectual power,
Of joy in widest commonalty spread,
I would give utterance in numerous verse."

Wordsworth had definite spiritual purpose in his verse—to illumine the commonplace and to dignify lowly life. In a letter to Lady Beaumont he gave his idea of the mission of poetry, and lovers of Wordsworth know that his poetry fulfills it:

"Its true mission," said he, "is to console the afflicted; to add sunshine to daylight by making the happy happier; to teach the young and gracious of every age to see, to think and feel, and therefore to become more actively and sincerely virtuous." That utterance shows Wordsworth's kinship to Milton, and it gives a pretty good working pastoral program for the minister of today.

Then followed Shelley—"beautiful and ineffectual angel, beating in the void his luminous wings in vain," as Matthew Arnold said,—Shelley with his iridescent dreams of social and political reform, an "insubstantial pageant" soon faded, leaving only a wreck behind, a wraith of luminous mist. Then Byron stormed and fretted and posed and died fighting for Greek freedom.

"Nothing in his life become him like the leaving it."

Then Coleridge, rhythmic dreamer, builder of metaphysical palaces pinnacled, like Shelley's, high in the dim inane, had socialistic visions of Eden restored; while Keats, not stung by the revolting gadfly, sat apart as a worshiper of antique beauty. All these poets were singers of the dawn of a new day of deeds and spiritual struggle. Only Wordsworth was intensely ethical, but Shelley, with all his weaknesses—his childish rebellion against authority, his irresponsible clamors in the face of high heaven—was not without prophetic intuition in regard to the social tendencies of the nineteenth century. Poems like Adonis and Promethes Unbound should be read not only for their ethereal lyric beauty, but for their significant symbolism in nineteenth-century thought.

By the time the young Queen Victoria was firmly seated on her throne, the vague aspirations and almost inarticulate yearnings of the first third of the century found a voice in the two supremely spiritual poets of recent times—Alfred Tennyson and Robert Browning. The career of Tennyson was from a conventional faith, through Doubting Castle, to a triumphant personal faith achieved by struggle with the monsters of darkness. He overthrew Giant Despair, and his victory is celebrated in the prologue to *In Memoriam,* the noblest prayer in our poetry. *In Memoriam* is, of course, a spiritual autobiography, as Victor Hugo's *Les Miserables* is a spiritual biography. The English poet records his own journey from the lowlands of Doubt to the shining uplands of Faith; the Frenchman records an imaginary journey from prison-walls to the gates of the city celestial—almost an allegory, a new Pilgrim's Progress.

In Memoriam is the more personal and therefore more vital —a poet's confession of faith.

Tennyson's great epic poem, *The Idylls of the King,* is at bottom a religious poem, with its recognition of the disintegrating effect of Sin in both individual and national life, where Sense wars against Soul. "The Palace of Art," "The Two Voices," "The Vision of Sin," are profoundly religious. Do you know anywhere in literature a more awful picture of the end of the debauched reveller, that Prodigal Son in Tennyson's allegory, *The Vision of Sin,* who did not come to himself and return to his father's house and for whom, on his death-bed in a far country, some one cried to heaven?—

> "At last I heard a voice upon the slope
> Cry to the summit, 'Is there any hope?'
> To which an answer pealed from that high land,
> But in a tongue no man could understand;
> And on the glimmering limit far withdrawn
> God made himself an awful rose of dawn."

Or is there anywhere to be found better advice to the materialist, who refuses Christianity because he cannot understand it all, than these lines from *The Ancient Sage?*.

"Let be thy wail and help thy fellow-men,
And make thy gold thy vassal, not thy king,
And fling free alms into the beggar's bowl,
And send the day into the darkened heart;
Nor list for guerdon in the voice of men."

Throughout Tennyson's poetry, from the earlier lyrics to the last solemn hymn—"Crossing the Bar"—three dominant religious truths appear: First, *A personal God.* "Take that away," he is quoted as saying, "and you take away the backbone of the universe." Second, *The freedom of the will.* Third, *Personal immortality.* Tennyson strongly adhered to these three great religious beliefs, the climax of which is faith in the survival of individual life beyond the grave:

"Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet."

But among the poets Browning's voice is the most unfalteringly spiritual, the most energizing in modern times. His health was chronically good. The question, "Is life worth living? did not trouble him. He answered categorically and emphatically "Yes"! He marched breast forward; never doubted right would triumph. He says he was ever a fighter. He glories in action, in achievement rather than in contemplation, has a passion for the Deed, and splendidly stimulates the will. Browning was burdened with a message; and in many respects it resembles some of the heartening calls to service and renewal of spirit which the great heroic Apostle to the Gentiles addressed to the faltering brethren in degenerate centres in the twilight hour of Hellenic culture. Browning spiritualizes the pasions, summons the will from lethargy to activity, values effort more than attainment, and creates hope out of apparent failure. "He is steeped to the finger-tips in radiant hope." He gives a new definition of the word "Success", about the same which Hawthorne implies in his allegory of "the great Stone Face", that success is not to be judged by conventional earthly standards.

"There shall never be one lost good! What was, shall live as
before;
The evil is null, is naught, is silence implying sound;
What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven a perfect round."

His poetry is a tonic to the weary and heavy-laden. It is full of clarion-calls to young men summoning them to battle, like war-horses of the ancient lyrics sniffing the atmosphere of conflict from afar, and eager for the fray. The reassertion of the Spirit was the need of the age in which Browning wrote, an age when the forces of materialism were drowning the still small voices and when the intellectual pride of scientific discovery was setting men adrift upon a wide, wide sea. It was a time of transition, and the poet's voice cheered men while they were puzzled about the so-called conflict between Science and Religion, until they could readjust themselves to new conditions and come to understand that the God of Revelation is also God of the natural world.

I do not know anywhere in poetry more solemn, comforting words than those in "Paracelsus"—words which Chinese Gordon repeated as he went cheerily to conflict and to death:

"I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not; but unless God sends his hail
Or blinding fireballs,sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird. In his good time!"

Indeed, the poetry of Browning is militant poetry and leads us out of the study into the world of men where the present-day preacher must go. In a social age the cloistered life is an anachronism. The clash of the conflict reaches the study, and out the man of God must go to work for the righteousness that exalts a nation—purer laws, sober communities, civic reforms physical, moral, mental—all potentially contained in the mes-

sage of Jesus to the doubting John. This note of inner conflict, symbolizing the outer, is the central note in Browning's poetry; and if one had to choose a passage expressing it, these lines from *Bishop Blougram's Apology* would best reveal the poet's sense of God's interest in man and also of Satan's. Between the opposing forces man, through conflict, finds his real selfhood:

> "No, when the fight begins *within* himself,
> A man's worth something. God stoops o'er his head,
> Satan looks up between his feet. Both tug;
> He's left, himself, in the middle. The soul wakes
> And grows. Prolong that battle through his life.
> Never leave growing till the life to come."

And not even then, I gather from the poet's words elsewhere. Browning would have a man realize who he is, and through that higher self-consciousness aspire to an infinite possibility. It is a kind of new birth of personality. We believe, and rightly, that a man must be born again if he would enter into the highest conception of the kingdom of God—the old and yet ever-recurring miracle that puzzled Nicodemus so. And we believe, too, that the new birth brings with it the obligation of steady and indefinite growth. This is very like the theme of the finest utterances of the clearest singer among the Victorian poets.

There were other poetic voices, to be sure, in those years when Tennyson and Browning were asserting the supremacy of spiritual things: Arnold, with his saddened sense of loss of faith; Mrs. Browning with her minor notes of love's undying sway in human hearts; Rossetti and Morris with their sensuous wanderings in a Paradise of Mediaeval Art; and Swinburne, academically remote; but these had no stirring message for heavy-laden men. They do not kindle the soul. Mrs. Browning alone is deeply spiritual in lyric tones. Let the young preacher seek, first of all, the message-poets and make them his familiar friends.

As the last century grew to its maturity, it became evident that two great forces controlled its democracy. One was In-

dividualism, or the vital conviction that "a man's a man for a' that." Each separate life became sacred. For the first time it was generally felt to be proper that every man should have a square deal, that there should be no "under dog." The other force was Socialism, or a realization of the sacredness of the collective life. There dawned a sense of kinship between hitherto separated classes. It was a new sort of chivalry, an obligation of the stronger to help the weaker, a rediscovery of the truth that a man is his brother's keeper.

Out of this democracy of the individual and of the mass was born into the world of letters the modern novel, the most democratic, the most social form of literature known to man. It was the outward growth of a general social ferment in the first third of the nineteenth century. Two ministers of the Church of England were among the stirring leaders of the new movement for social betterment—Charles Kingsley and Frederick Denison Maurice. Kingsley wrote two novels of passionate protest against the church's neglect of the outcasts from society.

Following this earlier literature of protest against neglect of the lower classes and the arraignment of the church and politics for this neglect, came a flood of humanitarian novels, social studies with distinctly reformative purpose. Dickens was of course the most conspicuous of these, with his revelations about workhouses, debtors' prisons, pawnbrokers' shops, hovels of the poor, the laws' delays, dark streets and dark alleys of London, lurking-places of vice, crime, and pain. He became the advocate of the down-trodden and oppressed, and through him the heart and conscience of England spoke.

Not, however, until George Eliot do we find a passionate, moral earnestness in fiction concerning itself with flesh-and-blood men, women and children. She was virtually the creator of the social consciousness in our fiction, for she gave to lowly lives a certain dignity and treated them with the sympathy which comes from a sense of human brotherhood. Moreover, George Eliot insistently taught the transforming power of regenerative self-sacrifice both for the individual and through the individual for society. Thus, she says in the closing sentence of *Middlemarch,* which is pre-eminently a social study: "The

growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs." The Christian motive of these "unhistoric acts" George Eliot's unfaith kept her from duly emphasizing. And yet of all our great novelists she was to me the most atmospherically spiritual. Her heart was better than her head when she came to analyze personality, and the human soul was a very musical and a very sacred instrument to her. You remember what Mr. Cross says in his life of George Eliot about her reply to the question as to how she came to write such and such moving passages: "She told me," says he, "that in all that she considered her best writing there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting."

This recalls Tennyson's regular answer to the same question about where he got the lofty idea in any fine line or passage: "Oh, it just came to me." He did not attempt to explain. He couldn't. The glory of nineteenth century poetry and fiction is that it is so often burdened with a spiritual message, and that back of the message there is a not-human something moving the poet to speak out a truth to which our spirits instantly respond.

"As the tide on a crescent sea-beach, when the moon is new and thin,
Into our hearts, high yearnings come welling and surging in;
Come from the mystic ocean, whose rim no foot hath trod:
Some call it inspiration, but others call it God."

In these novelists of the last century we see the rise of a powerful social consciousness which in latter writers developed into a true social conscience. Back in the eighteenth century France had her Rosseau in whom the social consciousness awakened, reaching its volcanic acme in the French Revolution. In Victo Hugo the social conscience was aflame, and we feel the hot indignation of the author of *Les Miserables* at the

criminal indifference of society toward the weak and oppressed. Tolstoi has been preaching powerful sermons for several decades against social and political crimes in darkest Russia. The very heart of his message is in that little book *Master and Man,* with its brief history of a soul redeemed from greed to saving love. It is a powerful illustration of the text: "Greater love hath no man than this, that a man lay down his life for his friend."

In England the social conscience found its most direct and powerful utterance in Carlyle, Ruskin, Kingsley and Maurice. Carlyle, as we know, fulminated against the industrial injustice of his day, growing, as he thought, out of the cant, insincerity and irreligion of a society based on outworn class-distinctions; and yet he had no deep faith in democracy, he offered no practical solution—he simply indicated society. He was a peasant-prophet crying out against shams. But by sheer vehemence of preaching he made men think.

Ruskin went among the workingmen of England, and with impassioned appeal tried to arouse in them a desire for beauty, and for soap and the paint-brush as means of grace. He proclaimed the gospel of Art for Man's sake. He worked for aesthetic sanitation; and his glowing speech, luminous with the familiar imagery of the Bible, did help the cause of moral reform in England.

But a deeper remedy was needed. Social reformers in all ages have relied too much on outward applications. They too often forget that sin is a worse disease than smallpox or leprosy, and that the permanent cure for social ills is to be found in the new-birth of the individuals who make up society—high and low. Society is not sound so long as there is one unsound individual. The only kind of socialism we need is Christian socialism, a very old kind, beginning among some fishermen a good many centuries ago, and having as its motto:

"Unto the least of these my brethren." And that is where we are today, and that is where the message of you preachers is having its most telling effect. The keynote word of our age is *Service.* It is a new note in literature, but an old note in Christianity; and in the nineteenth century Christianity and

Literature came closer together than in all the centuries before. The dedicated life became the heroic life in poem and novel. It was no longer the mail-clad warrior showing physical prowess amid the clashing din of battle, who had a monopoly of interest in the books. The Redcross Knight, in "dear remembrance of his dying Lord," has come again, but not this time to feudal tournaments, but in lowlier fashion "to heal the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind and to set at liberty them that are bruised." It is a new ideal in Literature, an ideal for which Literature had to go to Christ. The new warrior in Literature is the "Happy Warrior" of whom Wordsworth speaks:

> "Who is the happy Warrior? Who is he
> That every man in arms should wish to be?
> It is the generous spirit who, when brought
> Away the tasks of real life hath wrought
> Upon the plan that pleased his boyish thought:
> Whose high endeavors are an inward light
> That makes the path before him always bright.
>
> * * * * * * * *
>
> Who, not content that former worth stand fast,
> Looks forward, persevering to the last,
> From well to better, daily self-surpast.
>
> * * * * * * * *
>
> This is the happy Warrior; this is he
> That every man in arms should wish to be."

This is an old warfare in Christianity, but late in getting itself glorified widely in literature. I say again, therefore, that the literature of a social age and the preaching of a social age touch each other closely. Men and women have never been so deeply interested in the personality of Christ as they are today, when the humanity of the Master permeates all our thinking and our conduct. The greatest poetry and the greatest prose in our modern English literature emphasize the fact that the divine personality, Jesus Christ, is the perennial fountain of the

world's life. That is what Robert Browning, the most emphatically Christian of our past recent poets, means when he exclaims:

> "Where is the point where Himself lays stress?
> Does the precept run, 'Believe in Good,
> In Justice, Truth, now understood
> For the first time'?—or, 'Believe in ME,
> Who lived and died, yet essentially
> Am Lord of Life'? Whoever can take
> The same to his heart and for mere love's sake
> Conceive of the love,—that man obtains
> A new truth."

BOOK REVIEWS.

I. NEW TESTAMENT.

Our New Testament: How Did We Get It?. By Henry C. Vedder, D.D., Professor of Church History in Crozer Theological Seminary. Cloth. 388 pp. 1909. The Griffith & Rowland Press, Philadelphia. $1.00 net.

The author of this volume demurs to the announcement which had gained currency and credence that his work is "an answer" to "The Formation of the New Testament" by Dr. George H. Ferris, of Philadelphia. It professes to be a historical investigation and not a work of apologetics or polemics. Still, as the author admits, it reaches a totally different conclusion as the result of the inquiry. "To tell the story of the Canon with an accuracy that will deserve the approval of scholars, yet with an element of interest that will gain the attention of busy men," is the avowed purpose of the book. We are constrained at first flash to say that the author has achieved his twofold purpose—he has written what seems to be a severely accurate and yet an interesting book. In a few cases only has he singled out Dr. Ferris' book for comment, where errors as to fact seemed to demand it; but in this respect he has treated it only as he has treated the writings of Harnack and Jülicher and even Westcott and Gregory, each of whom he shows has erred at times, in fact or in inference.

One of the chief merits of the book, indeed, is that the author has the insight and the courage to go his own way, even at the cost of taking issue with the greatest of New Testament scholars and church historians. In opposition, not to Dr. Ferris only, but to some of the most noted of recent investigators in this field of research, who emphasize the authority and influence of the bishops in the formation of the canon, Professor

Vedder argues convincingly that the laymen must have played no unimportant part in the matter. They "were a force that had to be reckoned with" (p. 249), and "we should make a great mistake to assume hastily that the laymen, the great silent host of believers, had no influence in these matters" (p. 257). Here he tends to side with Zahn rather than with Harnack in the controversy. He assumes nowhere the air of infallibility, but bespeaks the friendly severity of the reader in dealing with his errors. "Only by repeated investigation, and as frequent comparison of conclusions, can the facts and their interpretation be ultimately established." And he modestly adds, "It is glory enough for any of us to have contributed even one small stone to the temple of truth."

The author may be classed with the "conservatives," but there are some positions taken by him that will be as surprising to some readers as any in Dr. Ferris' sensation-making volume: for example, that in the formal sense there was no such thing as a "closed" canon; that it was gradually and apparently rather uncertainly formed, the sub-consciousness of the church or churches deciding on certain books and rejecting others, this finding only declarative and not authoritative voice in the church councils; in short, that the New Testament, like other organisms and institutions, illustrates the law of the survival of the fittest (pp. 209, 351). The books won their unique place as "canonical" only because in actual use they were found to deserve it. The capacity of a book to edify was certainly the first accepted test of canonicity (p. 317 cf. 2 Tim. 3:16). Unanimity in the churches was not produced, as some would still have us think, by ecclesiastical authority. If Episcopal agency were much more in evidence than it is, we should still be compelled to view it as only the orderly way in which the inward conviction of the people found formal expression. "The decided factor, in the long run, in the case of every book that claimed to be Scripture, was the concensus of Christian experience in the whole church, and for more than a single generation; that it possessed an exceptional divine quality which fitted it 'for teaching, for reproof, for correction, for instruction which is in righteousness.'" "The canon never was

'closed,' except in the sense that a time came when production ceased of books that the Christian consciousness recognized as belonging in the class with those that constitute the canon."

The author anticipates objection and argues that "the subjective test" is not "dangerous," for "the only convincing evidence for the inspiration of any book is the character of the book, the appeal that it makes to the spiritually-minded reader." After all the true foundation of a Christian's faith is not a book, but a person. Not the New Testament, but Jesus Christ, is the corner-stone upon which we are built.

GEO. B. EAGER.

Epochs in the Life of Paul. A Study of Development in Paul's Career. By A. T. Robertson, A. M., D. D., Professor in the Southern Baptist Theological Seminary, Louisville, Ky. New York. Charles Scribner's Sons. 1909. Pages 337. Price, $1.25; postpaid, $1.39.

"The Charm of Paul" was never more powerful in the Christian Church. Jesus excepted, none of its founders retains quite so strong a hold upon the church. Men are striving to sound the depths of his character and the significance of his works with more science and earnestness, perhaps, than in any preceding age. Splendid minds are employed upon this task in every section of the Christian world. It is a laudable ambition that has induced Professor Robertson to enter such a difficult and engaging field. I applaud alike the daring and the success of his enterprise.

He belongs to the theologians of a new age and type. He possesses ample stores of learning, clear vision, keen criticism and right poise of judgment. He is a member of the republic of letters. What he shall put forth will be received with respect in America and England and Germany, and the position of our Baptist people will likely be judged, to a considerable extent, from the nature of the work which he has done. This is a large responsibility; a responsibility that does not belong to many of our leaders. The

author is, therefore, duly solicitous to be on the safe side; to practice constructive and to avoid destructive criticism. But he has looked the difficulties of the subject squarely in the face. "One must not fall into the error of thinking that no difficulties exist about the narratives of the more common miracles" (p. 182), is an utterance that casts a flood of light upon the daily labors of the study table. "Do we have in the New Testament the Christ of dogma or the Christ of fact? One cannot complain at questions like these" (p. 86). Neither does he ignore them. "The battle will never cease to rage around the question of Saul's conversion so long as Christianity has a voice raised against it" (p. 50).

Sir W. M. Ramsay is far and away the foremost leader in Pauline studies. His researches are based chiefly upon history, and very slightly upon philosophy. That is eminently a British trait. It has also been the foundation of many another British success. If Ramsay had lived in Germany he would have studied first to invent a philosophy, and upon the basis of this philosophy he would have reconstructed the life and works of Paul. The achievement of Sir W. M. Ramsay reminds one of the advances that have lately been made in Mathematics beyond the learning of Euclid, and in Logic beyond the learning of Aristotle. That way lies in the East. Go thou and do likewise. But it seems almost impossible for feats of that kind to be performed outside of Great Britain.

I seem to be most enamored with the chapter on "Saul Learning Christianity". If I am any judge the author has done his finest work in Chapter IV. At least he appeals to me most successfully in that place. It is here that the scientific theologian appears to the best advantage. Here is fineness of learning and dignity of consideration. Next to Chapter IV. I have been attracted by the Chapter on "Paul the Teacher of the Churches" (Ch. IX.). The treatment of the "Statesmanship of Paul" in his struggle with the forces arrayed against him at Corinth is very engaging, to say nothing of the careful discussion of the question of a "lost letter".

"I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city" (Acts 22:3). The

criticism of the Acts is so elusive and so difficult that I fear to take a hand in it. However, I must lay more stress on the above passage than Professor Robertson. If Paul was brought up in Jerusalem, it appears to me likely that he was brought up by his father and mother. Did the entire family to which he belonged depart from Tarsus and settle in Jerusalem? That was likely true of the father and mother and of one sister. Possibly there may have been other sisters and brothers in Jerusalem. How old was Paul when he quitted Tarsus? Could he have been a child in the nurse's arms?

May not that be the reason why "the life at Tarsus still remains obscure to us", and why he was "loyal to the traditions of Palestine?" But one is surprised at the small amount of Latin culture that Paul obtained in Jerusalem. It made a poor show beside the Greek culture that he possessed. Did he write the Epistle to the Romans in Greek because he had but little Latin? or because the persons to whom it was addressed had but little Latin?

"In the mind of Paul a universalized Hellenism coalesced with a universalized Hebraism." This is a suggestion of Ramsay which Prof. Robertson cites on two occasions (p. 22 and p. 72). It opens wide vistas of development. It has a suggestion of cosmopolitanism, and the deep religiosity which Paul displayed could have flourished only with difficulty in an atmosphere of cosmopolitanism.

There were no apostles in the church at Antioch at the time when Paul and Barnabas were separated to the work of missions. The only officers mentioned were prophets and teachers (Acts 13:1). Paul and Barnabas were first called apostles at Iconium, and later at Lystra (Acts 14:4 and Acts 14:14). Could it be possible that both of these were Apostles in one and the same sense, and that both arose to that dignity only after the triumphs of their first missionary journey?

When I read Hausrath's "Viercapitel Brief des Paulus an die Corinther", many years ago, I became attached to the view that 2 Cor. Chs. 10-13 must be the so-called "lost letter", and that Titus bore that letter from him to the Corinthians. I have gone over the question again with Professor Robertson, and with en-

tire respect to better judgments I yet incline to that opinion. There are difficulties in any position that may be assumed, but the view of Hausrath still commends itself to my mind.

Following the authority of the Index, I count forty-two references to Ramsay, twelve to Findlay, twelve to Sabatier and eight to Stalker. These indicate the authorities upon which the author has chiefly leaned. They are all modern and eminent men. No scholar among us is better endowed and equipped to stand in the company of these and other fine authorities, or is more entitled to speak his judgment before them. He has reflected credit upon himself and upon us all. Let us hope that his work will be received with the favor that it deserves in our own country and in other lands. The supreme lesson of it: "No word about Paul is complete that does not lay stress upon his mysticism," is repeated upon the closing page so that all may discover it; and on many other pages. It was that which gave Paul fame and usefulness. It made him the greatest interpreter of the life and teachings of Jesus. It has made the fortune of many another man.

The volume is an admirable specimen of the book-maker's art, but some errors have been overlooked in the printing. On page 116, five lines from the bottom, the word "off" has been omitted; on page 136, five lines from the bottom, the word Galatians has been misspelled; on page 145, line seven from the top, the word Epistles is in the plural when it should be in the singular number, and in the Index, page 329, Findlay is written Findley.

The book is a monument "To the Memory of John D. Robertson, Brother Beloved and Servant of Christ". It would afford some compensation for untimely decease if one could but have his name and worth perpetuated by such a tribute.

William H. Whitsitt.

The Beginnings of Gospel Story, a Historico-critical Inquiry into the Sources and Structure of the Gospel according to Mark, with expository notes upon the Text for English Readers. By Benjamin Wisner Bacon, D.D., LL.D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University. New Haven, Connecticut. Yale University Press.

The general character of this work may be judged from the following from the preface: "The real interest of our time lies no longer in the exact apprehension of the sense the writer of 70-90 A. D. may have given to the evangelistic tradition. We no longer attempt to say, Thus the sacred writer conceived the event to have been, therefore thus it was; for we have four sacred historians, no two of whom conceive the event in just the same way. The point of real interest for our time is at least a generation earlier. What was the event which gave rise to the story? Through what phases has the tradition passed to acquire its canonical form? Such have been the burning questions of modern scholars in respect to the historic origins of the Christian faith, and the intelligent layman is entitled to expect that he shall not be put off with mere exegesis. He will not be satisfied to be told, Such and such is the sacred writer's meaning. He demands an opinion on the question, Was it so, or was it not so? What was the common starting point from which the varying forms of the tradition diverge?

It has been the endeavor of the present commentary to give an answer to such questions with absolute frankness, without mental reservation, in terms intelligible even to the student unfamiliar with Greek and ignorant of the course of technical discussion, leaving it to the reader himself to decide whether the discussion of such questions is serviceable to religious faith."

The method applied, that of "pragmatic values," is thus explained: "The key to all genuinely scientific appreciation of biblical narrative, whether in Old Testament or New, is the recognition of motive. The motive of the biblical writers in reporting the tradition current around them is never strictly historical, but always aetiological, and frequently apologetic. . . . . It follows that a judgment of the modifications which the tradition, or any part of it, may have undergone, to have any

value, must take account of the actual conditions, the environment, under which the tradition developed to its present form. Herein lies the occasion for applying to the criticism of the Gospels the same principle which the great Graf-Kuenen school applied to the historical tradition of the Old Testament."

This means, of course, that this particular type of criticism has now come over to the New Testament, as has long been seen to be inevitable. Wellhausen himself entered the New Testament field some years ago and Professor Bacon follows jauntily in his steps. And with what result?

Well, we have long been familiar with the symbols E, J, P, D, R, etc., in Old Testament discussions. Here we are introduced to P (an early Petrine narrative), Q (a document not necessarily the Logia, combining some narrative with a type of teaching which gives a strongly humanitarian view of Jesus), $Q^{MT.}$ and $Q^{LK.}$ (sources used independently by Matthew and Luke), X (an unknown source), and R (the actual author of our second Gospel, a man of the radical Pauline type). To such symbols there can be no possible objections. They are convenient and enable one to state in clear and simple fashion his opinion of the sources and purpose of the book. Professor Bacon's general view of this Gospel is that it was produced between 70 and 75 A. D., and that the author, a thorough-going Paulinist, used the current common source of Matthew and Luke (Q) to embellish and supplement an earlier and simpler narrative which, not from tradition only, but from its intrinsic characteristics, may be appropriately designated as Petrine (P).

This the Professor holds in substantial harmony with the now common synoptic theory that Mark forms the literary groundwork of Matthew and Luke, who however independently of each other added to it other material borrowed from Q. Matthew he would date soon after Mark.

And how about the historical reliability of the book? We have become familiar with the terms legend, myth, error, etc., in Old Testament discussions. Does Mark fare any better? A few brief quotations will suffice for answer:

"The account given by R of the Baptist's fate is in the highest degree inaccurate and legendary"—"the very pattern of

legend." Evidence of this appears "in the flagrant historical errors." "A more complete tissue of absurdities would be hard to frame than the story thus interjected by Mark." So much for the historicity of Mark's account of the Baptist's death. Similar quotation might be made touching the experiences of Jesus on the cross. The cry 'My God, my God, why hast thou forsaken me' "has no real place in history. "It is an interpretation in terms of Ps. 22:1 of v. 37" following—"And Jesus uttered a loud voice, and gave up the ghost." This, of course, is the kind of thing that Strauss indulged in so fully. They believed that Jesus was Messiah and began to credit to him all the things that in their judgment the Scriptures predicted of the Messiah. The account of the resurrection fares little better. In this gospel the early Petrine narrative "is becoming less spiritual and more crassly material."

It is unnecessary to indicate more fully the author's attitude on the historical reliability of this gospel. According to him, the gospel is written by an ardent Paulinist, who, in defence of Paulinism, feels free to ascribe to Jesus words and deeds that have no real historical foundation, to lay hold on any floating story, embellish it to suit his purpose especially with Old Testament psalm or story and incorporate it in the life of Jesus.

Of course, if these things are true, we must accept them, whatever the consequences may be. But are they proved? Not here, certainly. Assertions are made, but no demonstrations are given. Professor Bacon, however, does not profess to give processes and reasons, but only results. That, strange to say, is uncommonly common, with the result that it is not easy to get into one's hands a clear simple statement of the reasons. One cannot but think that it is mostly assertion. It is time that the actual reasons were stated in such a way that the ordinary man can see and weigh them. It is surprising to find how flimsy the reasons often prove to be.

For example: anachronisms are here freely charged. One is that Mark places the title "Son of Man" in the mouth of Jesus in the story of the paralytic. The author believes that the significance attached to the title in this passage is the one understood by Christians forty years later, and that it could not

have been understood by the bystanders at the time. But suppose we grant that the bystanders did not so understand; does that prove that Jesus could not have used it? Certainly not if the gospels themselves are of any weight in such a matter, for they represent him again and again as saying things which were not understood at the time. Moreover, what is there impossible or improbable in the idea that Jesus uttered words that would stir enquiry, as this very term evidently did, or that would have light thrown on them by the very action he was about to perform? Neither Professor Bacon nor anyone else is justified in charging any reputable author with anachronism, unless he can support it with clearer proof than this. Mark has a right to protest against that kind of treatment, and none of the cases of anachronism here alleged are any better supported than this.

It is quite understood that Professor Bacon regards historical accuracy as unnecessary to the conveyance of a religious message. But there are cases here where even the religious message is represented as distorted. Surely the atonement comes very near the heart of religion. Commonly these days Paul is represented as the one who has switched us off the track of the clear ethics of Jesus. Professor Bacon finds in Mark (or rather R, for he may or may not be Mark), one who outdoes Paul in this. Take this quotation, for example: "Paul never employs this Isaian 'Scripture' (Isaiah 53) and avoids the immoral crudity of the preposition 'instead of' (anti) by which the view is expressed." Is that quite ingenuous? Nay, is it true? In 1 Tim. 2:6 Paul uses the expression *ἀντίλυτρον ὑπὲρ πάντων*. Moreover, does not the logic of 1 Cor. 5:14f require the substitutionary thought as being at least involved in *ὑπέρ*. On the same page (149) we are told that "contrary to a widespread impression the comparison implied in the word here rendered ransom is unknown to Paul," that "the stem occurs nowhere in the Pauline Epistles but Tit. 2:14." But what about 1 Tim. 2:6 already referred to? There is a compound of this very word. And has the Professor never read Col. 1:14, Eph. 1:7, nor the great classical passage Rom. 3:24f? Assertions like that are simply amazing.

Further, any unsophisticated reader would surely be sur-

prised, after reading the author's criticism of Mark here, to be informed that Matthew uses the very same preposition in 20:28.

The learned Professor is flatly wrong here. He becomes absurd when on p. 156 he represents Matthew, so misrepresenting the facts as to make Jesus ride two animals because, forsooth, he uses the words "an ass, and a colt the foal of an ass."

The fact is like too many critics of the day, Professor Bacon sees mistakes altogether too easily. He is entirely too dogmatic in many places. He illustrates repeatedly how extremes meet, for he becomes wildly allegorical in his interpretations. His work would make disappointing reading for an intelligent Sunday school teacher who might come to it seeking help for his class. And it will be out of date very shortly. Otherwise it would be worth while to point out the misprint of 4 for 5 at the top of page 61. Yet one cannot but admire the industry which is shown on every page and regret that it is not more wisely directed. J. H. Farmer.

The Participle in the Book of Acts. By Charles Bray Williams. The University of Chicago Press, Chicago. Pp. 80. Paper. Price, postpaid, $0.54.

The work is divided into two nearly equal parts, the one carefully collating and clearly presenting the facts concerning the use of the participle in the book, the other giving the inferences to be deduced from these facts. The author shows excellent scholarship and his inferences are drawn with good judgment. The result is a creditable and valuable piece of work which must be reckoned with by anyone who deals with the authorship and sources of the book.

Touching authorship, Mr. Williams reaches the following conclusions: "The similarity between the participial usage of the two books (the Third Gospel and Acts) is so great, notwithstanding different kinds of sources in the two, as to point unmistakably to one author for the two books." "The participial usage seems to substantiate, in a collateral way, the conclusion

that the original author of the 'We' sections is also the final author of the Book of Acts." "If Luke the physician and missionary companion of Paul be the author of the Third Gospel, then it is very likely from the participial usage, that he is the author of the 'We' sections and of the Book of Acts."

As to sources, the author accepts four main sources as in harmony with the participial usage. These are: The Jewish-Christian written source, the Hellenistic-Christian written source, the 'We' document, and unwritten Jewish-Christian tradition.

The author adopts the three-fold classification of participles—the ascriptive, adverbial, and complementary. Personally, I should prefer, since the participle is a verbal-adjective, to make simply the two-fold division adjectival and verbal and classify the complementary under the latter. There is no addition made to our knowledge of grammar here. Professor Williams rightly accepts the view that the participle in itself denotes only the state of the action and that the time must be judged from the context. In six passages he regards the present participle as referring to future action. He does not commit himself on the question as to whether the aorist ever refers to subsequent action except in 25:13, which he regards however as a false reading for the future. That, however, is easily explainable as identical action.

On the whole this is a thorough and satisfactory dissertation, and is sure to find a place in the library of every one who wishes access to important facts touching the language of the New Testament. J. H. Farmer.

Jesus of Nazareth—A Life. By S. C. Bradley. Boston, Sherman, French & Co. Pp. 575. Price, $2.00.

It is first to be noted that this is not a "life," in a proper sense of the word. It is merely a romance of such a sort of that to any reverent reader the effect cannot but be painful, and to the uninstructed or unthinking it may be dangerously misleading. The facts as to Jesus which the Gospels furnish are either ignored entirely or are presented in such a fashion as to make a

wholly erroneous impression. It can only be said that, great as may sometimes seem, the difficulties which the Problem of Jesus presents according to the view of him which the ages have held, they are incomparably less than would be presented, did we think that such an one as we are shown in this book had been the founder of Christianity and the Master of apostles, martyrs and saints.

DAVID FOSTER ESTES.

At Jesus' Feet. By J. R. Gunn, author of "Redemption of Destitute Childhood." 1908. The Anderson Printing Co., Macon, Ga. Pp. 183.

In this book the young and earnest pastor of the Baptist Church of Madison, Ga., gives to the world sixteen discourses, the book taking its title from the first, which fairly suggests the preacher's temper throughout. He has chosen important topics, in worthy contrast to the merely novel, or at best unimportant subjects often chosen by preachers in these days. "Divine Authority and Power of Jesus," "Discipleship," "The Child's Saviour," "The Immortality of the Soul," are sample themes, and these really important subjects are treated in a simple, direct, earnest manner and style which cannot but be attractive and helpful to many. The author says of these discourses in his preface: "The blessing of God was upon them in their delivery, and many of my congregation have testified of the help received. I am sending them forth with the hope and prayer that He whom they seek to honor will continue to use them in a wider sphere." Doubtless this hope will be gratified.

DAVID FOSTER ESTES.

The Teaching of Jesus About the Future According to the Synoptic Gospels. By Henry Burton Sharman, Ph.D., Instructor in New Testament History and Literature in the University of Chicago. University of Chicago Press. 1909. Pp. xiv., 382. Price, $3.26 postpaid.

The object of the author is to ascertain the exact teaching of Jesus in reference to the events "subsequent to the final sever-

ance of relations between Jesus and his disciples." The method is painstaking in the extreme. Holding that it is possible to identify the documents used in the composition of the Synoptic Gospels, the author first identifies as such documents: (1) a document identical in large part with our Gospel of Mark; (2) a Galilean document used by both Matthew and Luke, and containing the material standing in Luke 3:7-15, 17, 18; 4:2b-13 (14, 15), 16-30; 5:1-11; 6:20-49; 7:1-8:3; (3) a document called the Perean document, also used by both Matthew and Luke, and in whole or part identical with Luke 9:51-18:14 and 19:1-28; (4) a document used by Matthew but not by Luke, presumably the Logia of Matthew; and (5) additional sources used by the first and third evangelists.

These various documents are compared with each other, and the materials not found in our Gospels are compared with the documents in a first chapter occupying a hundred pages. Then on the basis of this comparison, the alleged teachings of Jesus are considered in minute detail in reference to the Destruction of Jerusalem, the Rise of Messianic Claimants and the Son of Man, the Final Discourse of Jesus on the Future, the Day of Judgment, Life after Death, the Kingdom of God and The Church and its Institutions. The result of this prolonged and detailed comparison of passage with passage is to show that the author of this book fails to accept as really the teaching of Jesus much which is given as such in the Gospels.

The chief criticism to be made on this work relates to its extreme subjectivity. There is no possible way in which the conclusions of the author can be proved true or untrue either as to the extent of the documents or as to their character in general or in detail. Using the same material and method another scholar might come to markedly different conclusions. While the book is admirably printed, and is valuable as an illustration of the methods which it employs, any readers other than trained and independent students may easily overestimate the finality and consequently the value of the results which it attains. To very many the probability of error on the part of a modern student would seem immensely greater than on the part of an

ancient investigator working with the carefulness which Luke claimed for himself. DAVID FOSTER ESTES.

Among the Gospels and Acts. Being Notes and Comments Covering the Life of Christ in the Flesh and the First Thirty Years' History of His Church. By Peter Ainslie. Baltimore, Temple Seminary Press, 1908. Pp. 405. Price, $1.50.

The author of this book has for seventeen years been minister of the Christian Temple, Baltimore, and is widely known as an earnest and effective worker. In this book he attempts "to make a practical classification of the material in the Gospels and the Acts," and accompanies this classification with various geographical, historical and theological notes and comments. The work makes no pretence at learning or originality, but is simple, almost commonplace and superficial in character. Yet from this very fact it may be helpful to a greater number of persons than if it were more formal, fresh and thorough.

The author begins his book with a quotation from a private letter of the late President Grover Cleveland, which deserves to be widely read and marked. He wrote: "I very much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and the Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of this study. I do not believe as a people that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship, and a true apprehension of the power and wisdom and mercy of God."

DAVID FOSTER ESTES.

The Acts of the Apostles. An Exposition by Richard Belward Rackham, M.A., of the Community of the Resurrection. Fourth Edition. 1909. Pages cxvi., 524. Methuen & Co., 36 Essex Street, London, England; Edwin S. Gorham, Fourth Avenue and Twentieth Street, New York.

The first edition came out in 1901 and now a fourth is de-

manded. The book has proven itself to be useful. It is particularly timely, this new edition, since the Sunday school lessons for 1909 concern themselves largely with Acts. The plan of the book makes it specially serviceable to Sunday school teachers since it is in the nature of a flowing narrative rather than of detailed comment on separate points. The style is clear and the scholarship unquestioned. The volume belongs to the Westminster Series of Commentaries edited by Dr. Walter Locke, Warden of Keble College, Oxford. The introduction itself covers a hundred pages and is very satisfactory indeed. He argues for the early date of Acts while Luke was with Paul in Rome about A. D., 63. This has always seemed to me the most sensible view, and even Harnack considers it possible. Rackham divides the book into two parts, the Acts of Peter (I.—XII.) and the Acts of Paul (XIII.—XXVIII.). There is some justification for this, though, of course, Peter is not the leading figure in all twelve chapters. I do not agree to the view (p. 246) that Paul circumcised Titus, but Rackham is not alone in that view. The beautiful map of the Eastern Mediterranean is secured from Ramsay's St. Paul the Traveller. The book is a worthy treatment of a great subject and will edify anyone who is interested in the Acts of the Apostles. That ought to mean every reader of this notice. A. T. Robertson.

High Priesthood and Sacrifice. An Exposition of the Epistle to the Hebrews. By William Porcher DuBose, M. A., S. T. D., Professor of Exegesis in the University of the South. Longmans, Green & Co., New York. 1908. Pages 248.

Dr. DuBose has made an international reputation as an exponent of the theology of the New Testament. His previous books (Soteriology of the New Testament, The Gospel in the Gospels, The Gospel According to Saint Paul),have attracted wide attention by reason of the independence of treatment, the grasp and power manifest, the spiritual insight shown. Dr. DuBose is not merely a great scholar in the technical sense. He has his own point of view and is able to go over familiar ground and see what is plain enough, but what most scholars

pass by. He is at his very best in the exposition of Hebrews, a very congenial task. "The New Testament too far transcends the possible meaning of the Old to be ever a mere interpretation of it" (p. 12). "There is nothing more reassuring upon the point of the deep spiritual unity and inspiration of the New Testament than the unanimity with which its writers stand upon the supreme significance and necessity of the death of Jesus Christ" (p. 15). "We cannot overestimate, we cannot sufficiently value, the supreme importance of the Old Testament for the proper understanding of the New" (p. 49). Let those extracts serve as samples of the spirit and temper of a really great book. It will repay any man's careful study.

A. T. Robertson.

Fellowship in the Life Eternal. An Exposition of the Epistles of St. John. By George G. Findlay, D. D. Hodder & Stoughton, London and New York. The Geo. H. Doran Co., New York. Pages 431. Price, $2.50 net.

Prof. Findlay is well known as a writer on Paul and the author of various excellent commentaries in the Expositors' Bible, and other books. He is able, careful, well-balanced. The very best qualities of his work are manifest in the present splendid interpretation of the Epistle of John. Westcott is supreme for the Greek text, though Rothe and Lücke are still valuable. But the student of the English and Greek has a treasure in Prof. Findlay's new contribution. It is beautifully printed and a pleasure to read. Dr. Findlay thinks that 2 John was addressed to a church and that 3 John, though to Gaius, really went to the same church. This fact, if a fact, would throw some light on the jealous hostility of Diotrephes. It is a delightful volume. A. T. Robertson.

St. Paul's Epistles to Colossae and Laodicea. The Epistle to the Collossians viewed in relation to the Epistles to the Ephesians. With Introduction and Notes by John Rutherford, B. D., Renfrew. Edinburg, T. & T. Clark; New York. Chas. Scribner's Sons. 1908. Pp. 207.

We have here a fresh and striking treatment of two of Paul's

most interesting Epistles. There is a good introduction. The Greek text of both Epistles is printed in parallel columns, as is the English translation. The comments are very suggestive. The new linguistic knowledge is drawn on to good purpose. The sketch of the Colossian heresy is well done. On the whole one has only praise for the volume.

A. T. Robertson.

Paulus, der Apostel der Heiden. Von Dr. K. F. Noesgen. Verlag von C. Bertelsmann, Gütersloh, Germany. 1908. S. 83. Pr. 60 Pf.

This excellent title book belongs to a series of Biblische Volksbücher called "Für Gottes Wort und Luther's Lehr." It is under the editorship of Dr. Johann Rump, of Breslau. The title indicates that it is a protest against the Volksbücher of the German radicals. The battle rages in Germany and the real Protestantism is not without loyal exponents. The present volume is an able piece of work by the well known scholar, Dr. Noesgen, of Rostock. He does not discuss Paul's life as a whole, but rather the call as Apostle to the Heathen. This phase of his career is handled with clearness and force. The concluding section is devoted to the Gospel which Paul took to the heathen and the power of that Gospel in the succeeding centuries.

A. T. Robertson.

The Cross in Christian Experience. By Rev. W. M. Clow, B. D., Glasgow, Scotland. Hodder & Stoughton, London; Geo. H. Doran Co., New York. 1908. Pages 323.

The Cross of Christ is here set forth in a wonderful manner. It is a series of sermons delivered on the occasion of the celebration of the Lord's Supper. They relate the atonement to the facts of life. The discourses are fresh and forceful. The reader is borne along with interest and his assent goes with the story presentation of the evangelical faith. The book has met with a fine reception and it deserves it. It feeds the soul.

A. T. Robertson.

A Commentary on the Holy Bible. By various writers. Edited by the Rev. J. R. Dummelow, M. A., Queen's College, Cambridge. Complete in one volume, with general articles and maps. The Macmillan Co., New York. 1909. Pages cliii., 1092. Price, $2.50 net.

A great undertaking is here successfully accomplished. The general articles give the new facts of modern scholarship. Various denominations are represented, but the Baptist position on baptism is avoided. The critical position is on the whole conservative with some variations. Much space is saved by not printing the Scripture text. A. T. Robertson.

Jesus and the Gospel. Christianity Justified in the Mind of Christ. By James Denney, D. D., Professor of New Testament Language, Literature and Theology, United Free Church College, Glasgow; author of "The Death of Christ." New York. A. C. Armstrong & Son. 1909. Pages 368. Price, $2.00 net.

Here is a serious, candid, able confronting of the real problems of modern thought in relation to Christianity. Each age has its own problems in addition to some inherited from the past. Time settles much. Dr. Denney knows what is vital, what is pertinent, what is worth while. If we can make sure of Jesus and his mission and message, all the rest follows that is worth holding on to. It is to this central problem of Christ and his own interpretation of himself that Dr. Denney addresses himself. He comes to his task with a complete mastery of the modern attacks upon Christ and the New Testament as the interpretation of Jesus. That is shown at every turn. Dr. Denney takes nothing for granted. He undertakes on purely critical and rational grounds to justify the Gospel as set forth in the New Testament. Any one familiar with modern Biblical criticism will understand at once that a very formidable task is before the author. But he does not flinch. He moves with sure foot through the mazes of synoptic criticism, through the Acts and the Epistles. He finds solid ground. He convinces the reader not merely of his sincerity, of his competency, but also of his success in his great undertaking. This is the book to

put into the hands of a man who has been shaken by skeptical criticism. This is the book for the minister who wishes a modern arsenal for modern critical warfare. The book is not to be read in a hurry. It is too packed with solid thought for that. It will repay slow, leisurely reading and will bear fruit for many days. What a contribution Dr. Denney has made to the heart of the Gospel by "The Death of Christ" and now by "Jesus and the Gospel"! It is a joy to know that the new volume is selling well. It will bless every reader.

A. T. Robertson.

The Philology of the Greek Bible. Its Present and Future. By Adolph Deissmann, D. Theol., D. D., Professor of New Testament Exegesis in the University of Berlin. Hodder & Stoughton, London. Geo. H. Doran Co., New York. 1908. Pages 147.

Prof. Diessmann made a series of lectures to the Cambridge Summer School of the Free Churches (July and August, 1907). These lectures were first printed in The Expositor and were afterwards put into book form. The book is one of great interest to all students of the Greek Bible and gives in the handiest and clearest form the chief facts about the new knowledge concerning the Greek of the New Testament. The discussion of the literature of the subject is a specially valuable feature. The volume will serve as stimulus and also guide to many students.

A. T. Robertson.

Zum Verstandnis des Apostel Paulus. Von K. Kohler. Verlag von Priebatsch's Buchhandlung, Breslau, Germany. 1908. S. 20. Pr. 30 Pf.

This pamphlet gives a very just and well-balanced survey of the elements that went into the making of Paul. Dr. Koehler treats Paul's Jewish Inheritance, his Greek Inheritance, his Original Christian Inheritance, and then discusses the relation between Paul and Jesus. It is really astonishing to find so much of value in such a small paper. A. T. Robertson.

Vollständiges Griechisch—Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. Von D. Dr. Erwin Preuschen. Dritte Lieferung, S. 322—480; Vierte Lieferung, S. 481—640. Verlag von Alfred Töpelmann, Giessen, Germany. 1909. Pr. 1 M. 80 Pf. für eine Lieferung.

It is a pleasure to note how rapidly Dr. Preuschen is getting on with his New Testament Lexicon. He is now as far as κυριακός. Some of the most interesting words come in this section like ἐπί, ἵνα, κατά. One is only anxious for the time when the entire book will be complete. It is to be noted that the columns (two to a page) are numbered, not the pages. This method makes the reference more exact.

A. T. Robertson.

Einführing in das Griechische Neue Testament. Von Eberhard Nestle. Dritte, umgearbeitete Auflage. Mit 12 Handschriften Tafeln. Vandenhoeck und Ruprecht, Goettingen, Germany. Lemcke and Buechner, New York. 1909. S. 298. Pr. M. 4.80, geb. M. 5.80.

The continued demand for Nestle's excellent "Introduction" is attested by the third edition, now published. It is indeed a most complete and satisfactory treatment of the subject of textual criticism. There is a full presentation of all the salient facts, with a satisfactory bibliography on every important point. Dr. Nestle is master of detail, and the present volume shows well his good points of exact and painstaking scholarship. The first edition was translated into English, as the third one probably will be. The book will be welcomed by many students.

A. T. Robertson.

Studies in the Gospel of John Prepared For Readers of the English New Testament. Designed for Use in Bible Classes, Prayer Meetings and Private Study. By George P. Eckman, D. D., Cinnati. 1907. Jennings and Graham, New York. Eaton and Mains. First Series. Chapters I—XII. Pp. xvi.+303. $1.00 net.

This volume contains twenty-six "studies" as used by the

author in his own work. One can easily understand that their success encouraged their publication. They will be full of suggestion to many a pastor for similar work with his own congregation. They will provide some material for prayer meeting addresses and for sermons. Of exposition in the strict sense not much will be found, and in no degree will this book serve as a critical commentary. It is practical and is more in the nature of adaptation and application than of exposition. There is, however, full recognition of the progress of the thought and good analyses of this thought.

The style of treatment is rigidly uniform. Each "study" has a summary statement of the "argument;" an outline of circumstances and thought of the passage with notes of extempore comments and elaboration; citation of a hymn with one stanza quoted; "Personal Questions," usually two, sometimes three; a "homily" on some subject and text drawn from the passage. This "homily" consists in remarks, illustrations, quotations, application.

On the whole the work is splendidly done, and those who care for this sort of thing will be greatly pleased with this work.

W. O. Carver.

Expositions of Holy Scripture. Fourth Series (six volumes). Psalms (two vols.), Ezekiel and Daniel and the Minor Prophets, Luke (two vols.), Romans. By Alexander Maclaren, D. D., Litt. D. New York. A. C. Armstrong & Son. 1909. Price, $7.50 for the set of six volumes.

One hardly knows what to say in the presence of this magnificent collection of volumes from the pen of Dr. Maclaren. Every volume is pure wheat. There is no chaff. They are expository sermons of the highest order. The main feeling that I have is that of gratitude to God for the gift of Dr. Maclaren to the world and for the carrying to completion of this noble enterprise.

A. T. Robertson.

II. COMPARATIVE RELIGION AND MISSIONS.

Science and Immortality. By Sir Oliver Lodge, F. R. S. New York, Moffatt, Yard & Co. 1909. 300 pp. Price, $2.00 net.

This volume is suggestive, highly useful and—very disappointing. The disappointment is partly in the discursory and disconnected character of the discussions; for the author deceives himself when he fancies that he has been able "to develop a continuous treatment" by revising, rewriting, adding to, and amending articles written for the Hibbert Journal and the Contemporary Review. These articles were not originally intended to constitute parts of a whole, and it is impossible not to see only a mechanical connection now—there is no real unity.

But the disappointment is even deeper. Sir Oliver Lodge's name with such a title as is assigned this work awakens great expectations. In the superficial but very real and very important conflict between theology and science the approaches toward reconciliation usually have been made by the theologians and have been met with the sneer that they did not know science. Now when one of the foremost authorities in the scientific world makes an approach toward theology from the scientific side and proposes to enter the most sacred precinct of immortality, those most deeply interested in religion wait with expectant joy. In this work we soon find that our scientist does not know theology any better, surely, than the theologians know science, and that he does not, after all, build any firm passageway from the region of scientific thought into the land of the spirit. He uses an airship of speculative faith, as the rest of us have done, and we are unable to see that his machine is any more strongly built, any more dirigible, any more proof against the storm winds of "scientific" doubt than those we have been employing since the land of science became so important a little while ago.

The work has four "sections." Section I. deals with "Science

and Faith." Here our author has done his best work, treating in three chapters "The Outstanding Controversy," "The Reconciliation," and "Religion, Science and Miracle." It is much to have so eminent a scientist define for us "orthodox science" and declare for us that this "orthodox modern science shows us a self-contained and self-sufficient universe, not in touch with anything beyond or above itself—the general trend and outline of it known—nothing supernatural or miraculous, no intervention of beings other than ourselves, being conceived possible." And when we are told that science has transcended its limits when it denies the reality of the spiritual and mocks at the validity of prayer, we are glad to have a sane scientist corroborate what we have charged all along. The dogmatic negation of a science that is so shifting that it boasts that no book treating scientific subjects is worth anything if ten years old would be amusing if it were not serious in its effects on religious valuations. Sir Oliver's line of reconciliation offers little that is new and nothing that is not speculative, but he rightly sees that "the region of true Religion and the region of completer Science are one;" that is, if one projects this ideal far enough. But science as at present conceived must ever be short of religion. When our author tells us that "the business of Science * * is with foundation; the business of Religion is with superstructure," he may have a meaning that will leave truth in the words, but he certainly speaks very loosely. What he seems to mean is that facts furnish the foundation and that religion is theory. But no such distinction is tenable in accurate thinking.

Particularly suggestive and helpful is the treatment of miracle and prayer. Section II. deals with "Corporate Worship and Service" in four chapters. "The indifference of laymen to religion" is explained by the scholastic theology, the archaic phraseology, the rigid formality and the manifest insincerity of the service of the English Church. The conflict between "the Church and Dissent" is dealt with under the heading "Union and Breadth," and the effort is made to find a scientific explanation of the "intrinsically deep-seated" dispute. The author deals iconoclastically with the Church's interpretations of the ordinances and its exclusive assumptions. All this would be

grateful enough to one who believes in the free church principle, if it were only a little more reverent and if it recognized more fundamentally the validity of the religious principle. But the author's "suggestions toward reform" show that he holds on to the idea of a State Church as inherently desirable, but that a religion of culture would be quite deep enough to satisfy his demands. The chapter on "the Church as an engine of progress" is not comprehensive, but is searching and in its central contention mighty.

Section III. is where we come upon the thing we got the book for, "The Immortality of the Soul." This we find discussed under two topics: "The transitory and the permanent," and "The permanence of personality." Here a negative and negating science receives its proper castigation, and on the positive side of constructive knowledge something is contributed. The author's well-known efforts to connect with non-incorporated spirits has some place here. One thinks Sir Oliver and those who agree with him seek in wrong directions for proofs of immortality when they would establish it by communications from departed souls. Certainly this cannot be our chief reliance. Our author does not here rely mainly on this argument, but argues largely from various abnormal manifestations. The reader will find the best statement of the scientific status as to immortality in Ladd's Philosophy of Religion, Vol. 4, in connection with which the present discussion will be valuable.

The last four chapters, Section IV., deal with "Science and Christianity," and constitute an effort at reconstruction of Christian Theology in its deepest and most vital doctrines. The unsympathetic and sometimes flippant spirit in which Sir Oliver deals with doctrines and beliefs that have stood the test of centuries of thought will not commend him as a good teacher of religious philosophy. His effort to draw the scientific test on the theologians is searching and should be taken under serious consideration. The attack on the physical resurrection of Jesus is peculiarly subtle and persuasive. The author himself, in other parts of his work, has unconsciously supplied, in part at least, materials for answering his arguments here. The worst feature of his discussion lies in the uncertainty in which the

whole realm of spiritual value is left. No criteria are given. All is left to the personal equation and one would seem to be left to believe what he will, or nothing if he will. The only certainties are that there surely is something real in the spirit realm, and we certainly do not know it as it has been understood or as it will be known.

All who are interested in the vital force of religion in an age that worships scientific achievement will need to consider carefully the contents of this volume for the weight of authority with which it is brought to the mind of our generation. It had three printings in four months and will have many more in four years. W. O. Carver.

The Scope and Contents of the Science of Anthropology. By June Diesernd, A. M., Chicago. The Open Court Publishing Co. 1908. 200 pp. Price, $1.00 (?).

This work is sufficiently described in an amplifying note on the title page as being an "historical review, library classification and select, annotated bibliography; with a list of the chief publications of leading anthropological societies and museums." The author has had long experience under exceptional opportunities for mastering his subject, in the Field Columbian Museum Library, Chicago, and the Library of Congress, Washington.

For its purposes the work is invaluable.

W. O. Carver.

The Religious Attitude and Life in Islam. Being the Haskell Lectures on Comparative Religion Delivered Before the University of Chicago in 1906. By Duncan Black MacDonald, M. A., B. D. Sometime Scholar and Fellow in the University of Glasgow; Professor of Semetic Languages in Hartford Theological Seminary; Author of Development of Muslim Theology. Jurisprudence and Constitutional Theory, etc. Chicago. The University of Chicago Press. 1909. Pp. xvii.+317. Price, $1.75 net.

This work undertakes to tell us in ten lectures the various methods by which the Muslim undertakes to break through the

shell, separating corporeal beings here in this life from the spirit realm lying alongside of us. How the spirits there speak to us and how we secure messages from them. The value of the work consists not so much in its giving us new information as in its extensive citation and quotation of the Arabic sources and in the effort to explain psychologically the various beliefs and practices of the Mohammedans in the more spiritual and worshipful elements of their religion. Their faith and forms are put in comparison with those of other religions and peoples, and this comparative study is very useful.

Perhaps there should be a fuller recognition that much of what we find here belongs rather to primary religious impulse than to Islamic faith. If we take into account the peculiarities of Semitic religious expression perhaps most of what is here treated as Islamic will be found not so much a part of that religion as a persistence in that religion of what is common to a large section of the race. In the study of the inner life of any people we find much that is incorporated with the religion that does not belong essentially to the religious system.

Our author is leading the way here in a field that offers rich results for careful research. W. O. Carver.

Daybreak in Turkey. By James L. Barton, D. D., Secretary of the American Board, Author of "The Missionary and His Critics," "The Unfinished Task of the Christian Church," etc. Boston. 1908. The Pilgrim Press. Pp. 294. $1.50 net.

Dr. Barton's book has come from the press at an opportune time and has very quickly passed into its second edition. But it represents no effort to make merchandise of current interest in political movements. Except one chapter the work was prepared before the revolution of last July and represents the careful study, comprehensive view and accurate statement that belong to a competent lecturer before theological seminaries.

The work is not rendered out of date by the new order in Turkey. The author could not foresee, any more than other students, that the sun would burst into full shining without

the usual period of twilight, but he correctly heralded the dawn. What he has here set down as marks of a new era will prove useful in understanding the day that burst upon the world in Turkey even while its prophet was announcing the "day-break."

Dr. Barton, by reason of his official relationship, was eminently fitted to see and interpret conditions in Turkey, and in the twenty-seven brief chapters of this work he gives us glimpses of all the main features of the Turkish people and conditions, and all phases of the religious awakening produced by Christian missions.

Such chapter titles as "Beginnings of Reform," "Leaders, Methods and Anathemas," "Intellectual Renaissance," "Religious Toleration," suggest how fully the author was acquainted with the forces that inaugurated the new era.

A number of very high-class illustrations complete the excellent mechanical appearance of the work. W. O. Carver.

The Mission Study Class Leader. By T. H. P. Sailer. 1908. 140 pp. 35c paper, 50c cloth. To be had of any of the Foreign Mission Boards.

Every leader of study classes, every one who is contemplating leading such a class or who is willing to contemplate leading a class; every pastor who wants to organize classes ought to get this book and study it carefully. The growth of mission work depends upon growth of interest, and growth of interest depends upon study, and study depends upon leadership. This book contributes to leadership. W. O. Carver.

The Fact of Sin Viewed Historically and Doctrinally. By Rev. N. Wallace Stroup, M. A., Author of "The New Switzerland." Cincinnati. Jennings and Graham; New York, Eaton and Mains. 1908. Pp. 312. $1.00 net.

This work is timely. The world, especially the thinking, progressive world, needs frequently to be reminded of its sin.

Julius Müller long ago gave us the classic "Christian Doctrine of Sin," but many of us have forgotten his book and some of us have not yet seen it. We will more readily take up a smaller, fresher volume. Here it is.

Our author first *defines* the *Fact*. Then in three parts he treats the *Fact* in Poetry and Philosophy; in History and Religion; in Theology and Thought.

That outline is attractive and its analysis and development fascinate while a vigorous, lucid style draws on. The subject is one of supreme importance in religion, whether of thought or of life, and this discussion will serve to emphasize that importance, deepen conviction and promote redemption.

W. O. Carver.

My Father's Business, or a Brief Sketch of the Life and Work of Agnes Gibson. By Marian H. Fishe, with Preface by Rev. J. Stuart Holden, M.A. China Inland Mission, London and Philadelphia. xi.+80 pages. Price, 1-6 net. (50c postpaid.)

A touching, instructive and inspiring account of one of the many comparatively unknown heroines of world conquest. Miss Gibson must have been a sort of genius, for she achieved remarkable results in the masterful direction of one of the C. I. M. stations. The biography does not emphasize this side of the life, but, as is characteristic of the Mission with which she worked, tells rather the spiritual biography. This simple story is worth study by any student of life or any lover of the "human."

W. O. Carver.

III. PRACTICAL.

The Preacher: His Person, Message and Method. By Arthur S. Hoyt. The Macmillan Co., New York. 1909. Cloth. 12 mo. $1.50 net.

Should ministers know life, as well as the inside of books and theological seminaries, is a question that has been thrust into

the foreground of thought and discussion of late, and some would have us think it has been all to inadequately answered.

Well, that is one of the living questions that finds answer in this excellent book of Professor Hoyt of Auburn Theological Seminary, on "The Preacher." In his judgment the great theologians, the men who have written our commentaries and "Bible helps," and the men who have taught in our Seminaries, have been too exclusively men of the study, men of an intellectual and religious class, and not men who have lived in conditions of killing toil and social peril; and so they have not been prepared and driven to find a social remedy in the Gospel. At least that, as he sees it, is the most charitable way to account for the individualistic conception which has been so dominant in theology and in the churches.

This book, if we do not mistake, is one of the signs of a blessed change, of new ideals of the ministry, and of ministerial education replacing the old.

Two points made by the author in justification of a new book on the Preacher (Preface) shall concern us in this review: First, that because of the changed atmosphere of modern life the emphasis now is upon the personal element in preaching. His effort, therefore, is to portray the preacher as he ought to be in character and habit and to uncover the sources of his authority in personality.

Second, that, if the social consciousness of the age is to develope a finer sense of individuality and so a nobler responsibility, the preacher must present a Gospel that shall arouse and train the conscience and inspire and direct the new social forces that are trying to realize the Kingdom of God on earth. In other words, it is because the book has primarily to do with the personality of the preacher, and insists that his message to be authoritative and effective must be a living message, a social message, a message pertinent to the times, that this reviewer deals with it in these pages. In so far as it has to do specifically with the preparation of sermons, the different forms of sermons, etc., it is left for criticism to the Professor of Homiletics.

The volume is compact, not only with learning, but with life. The author has put into it the best things he himself has

thought, as well as many of the best things others have said, about the preacher. As a result it is a real contribution to an old, but ever new subject.

The pivotal themes dealt with are, as given in simplest form in the subtitle, the Person, the Message and the Method of the Minister. But the bare statement of these great themes can give no adequate idea of the richness and suggestiveness of the treatment of them in these seventeen well-filled chapters.

While evincing a mastery of the vast literature of the subject (each chapter has its special bibliography), the book is refreshingly free from scholasticism, singularly sensitive to the living demands of the present, and characterized throughout by a warmth of sympathy with all that is human, and a supreme and illuminating spiritual aim that lift it into the clear above the general level of such treatises. The work is really a notable treatment of the unequaled responsibilities and opportunities of the Christian minister of to-day.

To the rooted "stand-patter," no less than to the radical "progressist" in theological thinking, therefore, the book ought to prove interesting. It is a distinct sign of the times.

While not "original," of course, in all its facts and forms of teaching it is thoroughly modern in spirit and in point of view, timely in its conception of the Gospel in relation to society and the social forces, as well as its applications of the principles and truths of Christianity to present day problems. The author clearly knows the inside of Seminaries, as well as the outside world of struggling humanity, and perceives that there is truth in the charge of a Catholic writer that some Seminaries "have skylights, but no windows." But there is nowhere here any of the insane or inane passion for "the new" so characteristic of our times. The author clearly believes, as Professor Josiah Royce does, that what we most need is "not the new nor the old, but the eternal rightly applied." Concerning the Kingdom of God he realizes that, while its "centre of gravity" is still future, as Professor Sanday puts it, it is "in mid-process." It is a coming Kingdom in the sense that it is actually coming, though its consummation, its perfection, its full power and glory, lie far beyond us. Moreover, he is in

vital sympathy with all the great humanitarian movements that have at heart the demand for righteousness. Like President Faunce and others of this trend of thinking, he is ready to concede that the church has been too silent and inactive in the presence of great social wrongs, especially such as affect industrial and commercial life, and that the time has come when pastors and churches should aspire to and train for ethical leadership in the far-reaching ethical revival that is now on.

The gathered thought of the latter part of the book especially is that the minister ought to be a living and dominant factor in human society, to interpret its life, set forth its ideals, and direct its forces toward the realization of these ideals.

The book is sane and well-balanced throughout, but throbs with vitality, and embraces in the scope of its treatment and suggestion the whole reach of the minister's personality and life, in their relation to all the needs of human life and organized society. It will well repay earnest study.

GEO. B. EAGER.

Principles of Successful Church Advertising. By Charles Stelzle. Secretary, Department of Church and Labor, Board of Home Missions, Presbyterian Church, U. S. A. Fleming H. Revell Co., New York. 1909. Substantial cloth. $1.25 net. Pp. 172.

The very thought of church advertising is as repugnant to many good people as self advertising is to the medical profession. Such people would do well to read this illuminative and convincing book by one who clearly knows what he is talking about and goes to the root of the matter. Certainly Mr. Stelzle makes a showing here that should go far to dispel unreasonable prejudices against the whole business of church advertising in the block. That there are right methods of advertising which not only may be adopted by the churches without lowering the dignity of religion, but which the very genius of Christianity requires us to adopt, is stoutly maintained here, and that, too, with a cogency of argument, and a point and wealth of illustration that are at once instructive, entertaining and convincing. Mr. Stelzle, as has been suggested, might

very fitly have quoted upon his title-page Jesus' words to the Galilean fishermen, "Come ye after me, and I will make you to become fishers of men;" for just that is the design of the book. Its treatment of advertising is so scientific and its practical suggestions so sane and wide-reaching, that the book is bound to prove valuable to all business men, though addressed especially to the churches who, the author thinks, have under false notions culpably neglected this branch of their own business.

GEO. B. EAGER.

Life in the Word. By Philip Mauro, author of "The World and Its God" and "Man's Day." Fleming H. Revell Co., New York. 1909. Cloth. Pp. 110.

Are the claims of the Bible to supreme authority over the consciences and actions of men in conflict with the democratic spirit and ideal of the times? The author of this lively booklet thinks so and argues accordingly. "The essence and marrow of democracy is the supreme authority of man." The object of all the great thought movements of our era is to make universal the principles of pure democracy. The Bible runs counter to this democratic movement, and is the supreme obstacle in the way of this coveted independence of humanity. Accordingly the mass of men and most of the leaders of the age are indifferent or hostile to the claims of the Bible. Upon these assumptions the author proceeds in his rather forceful defense of the supreme authority of the Scriptures. He does this, not as a theologian or minister, but as a lawyer, whose experience in legal practice may help to account for the form of his argument, and as one in some measure qualified for his task by his studies in the domain of the natural sciences. He avowedly limits his task by singling out for consideration one special attitude or characteristic of the Scriptures, namely, that signified by the word "living" ("the word of God which liveth." 1 Pet. 1:23). And his attempt is to so present the view of the Bible as a living book as to make clear its sufficiency, finality and completeness as the Revelation of God to men. The work is popular rather than scholarly in matter and form.

GEO. B. EAGER.

Education and Industrial Evolution. By Frank Tracy Carlton, Ph.D. The Macmillan Co., New York. 1908. Half leather. 12 mo. $1.25 net.

We have here a real contribution to a great subject. The author, Professor of Economics and History in Albion College, writes like a master. The subject is one which John Stuart Mill has the credit among economists for first giving due recognition, viz., the value of education in the betterment of the masses and in the solution of the labor problem. Prof. Carlton is profoundly convinced that material modifications in education are demanded to-day on account of the industrial and social evolution that is going on the world over, but he addresses himself especially to the educational problems which are vitally and indivisibly connected with the social and industrial betterment of the people of the United States. The problem of the twentieth century, he thinks, is to make education an engine for social betterment. In early times industry was in a large measure left to slaves and serfs; and education was confined to a narrow field and to a restricted class. The sixteenth, seventeenth and eighteenth centuries, however, foreshadowed coming events. The history of modern education can be properly studied only from the point of view of industrial evolution. Early democracy was aristocratic, and early education for the elect; but the progress of democracy has been achieved by the admission of one class after another into the charmed circle from which the lowly were once so sternly excluded, so that now it rightly demands a corresponding broadening of the scope and enriching of the contents of education. The old political economy studied a fictitious, "economic man," the new economic thought studies the real man, the man of many and mixed motives and ever changing conditions. Man, not wealth, is now placed in the foreground. With the marvellous increase of machinery and wealth witnessed in our day, has come a new spirit of democracy, a spirit which could not come into being until science and invention had cleared the way. The worker now, in theory at least, is an end in himself. He is no longer conceived of as existing merely for the

benefit and profit of others; and culture, education, art and work are at last conceived to be the birthright of all, not merely of a favored few. Accordingly these revolutionary and evolutionary changes have pushed into the foreground new and unexpected problems of social science, and are forcing them to-day upon a reluctant society. Public education has for its goal the welfare of the individual in society and of society itself. Society must concern itself with the economic and social welfare of each and every individual member. Hence the school of to-day is distinctly a social institution. It aims at producing more than the intelligent citizen, it seeks also to produce the efficient worker, the morally and physically well-developed man or woman. So to vitalize education and to keep it abreast with the demands of our social and industrial life is the problem which now confronts us.

In Part I. the author states the multiform modern educational problem, in Part II. he deals with the actual or proposed additions to the educational system. The treatment of the complex problem is singularly sane and suggestive, but it raises a question for the serious consideration of our pastors and churches: In view of the absorbing interest of the day in the social aspects of education, the passion for social service and the dreams of a social revolution, is there not danger that under these allurements ministers and churches may be somewhat led astray? May they not divert us somewhat from the original and abiding purpose of Christianity of redeeming and sanctifying the individual soul? As Dr. Peabody suggests, "Are we not substituting clubs, gymnasiums and social allurements for prayers, conversions and revivals?" Shall the church as a religious shrine be supplanted by the church as a social laboratory, and the practice of the presence of God be forgotten in the practice of the service of man? In short, is the Christian church to be turned aside to the teaching of an industrial revolution as more important than a spiritual evolution?

Geo. B. Eager.

How to Develop Power and Personality in Speaking. By Grenville Kleiser. Funk & Wagnalls Co., New York. 1909. 12 mo. 422 pp. $1.25 net.

The purpose of this book is not simply to give practical suggestions and exercises for building the body, the voice and the vocabulary, and for training the memory and the imagination of the public speaker, but also to aid in what is still more important, the general development of power and personality in the speaker. There is well-grounded prejudice against certain methods of teaching "elocution" that are now, thanks to such sane and normal views as are here advocated by Professor Kleiser, obsolescent. We may agree with Professor Brastow, of Yale University, however, in the Introduction, that the author is right in his opinion that ministers have not yet come to realize to any adequate extent the value of thorough training in the art of expression. "It is not a credit to any man's intelligence, and much less to his moral purpose, that he treats with contempt so important an art as that which would train his personality as the organ of religion and would equip him for the expression of its great realities with dignity, grace and strength." Professor Kleiser has done well to direct attention once more, and in a most scientific, forceful and practical manner, to an art of which it is said he is at once the master and the servant, and the vital importance of which to ministers becomes more patent every day. GEO. B. EAGER.

Life and Letters of Rev. George Boardman Taylor, D. D. By George Braxton Taylor. Lynchburg, Va. J. P. Bell Co. Pp. 413.

Sheldon Jackson, Pathfinder and Prospector of the Missionary Vanguard in the Rocky Mountains and Alaska. By Robert Laird Stewart, D. D. Fleming H. Revell Co., New York. Pp. 488.

These are two notable missionary biographies. The first is an account of the life of a foreign missionary of the Southern Baptists; the second that of a Home Missionary of the Presbyterians. Dr. Taylor sprang from a family who have rendered distinguished service to the Kingdom of God and the Baptist

denomination. He represented the best culture and refinement of the Old Dominion. It was his fortune, after effective pastoral service at home, to carry the good news of spiritual freedom to priest-ridden Italy shortly after the peninsula was unified and political freedom achieved. Under his direction and by his labor Baptist churches have been planted in many of the principal cities of Italy and the cause has slowly risen into its present status of progress. A seminary has been founded in Rome and the work seems to be on a secure if not very large foundation. Dr. Taylor took time to write letters and his son has incorporated many of them in the book. They give us delightful glimpses of a charming home life, many points of historical importance and withal breathe a deep, sane, religious spirit. The book is an important contribution to missionary biography and in particular to the history of the life and work of Southern Baptists.

Dr. Sheldon Jackson is one of the most notable figures in the whole range of contemporary Christianity. His services to the United States Government in Alaska have brought him into international notice. His earlier services as a missionary in the broadest sense to the Rocky Mountain region of our own country were no less notable. The biography brings the living, acting, powerful man before us in a living picture to a remarkable degree. As one reads, the services of Dr. Grenfel in Labrador are constantly brought to mind. But Dr. Jackson's labors were on a much broader scale. This stimulating biography should be read by every preacher.

W. J. McGlothlin.

Levels of Living—Essays on Every Day Ideals. By Henry Frederick Cope. Fleming H. Revell Co., New York. 1909. $1.00 net.

In content, style and make-up this volume is attractive, and it is timely. The author is a man of culture and experience, and as Secretary of the Religious Education Society has had ample opportunity to come face to face with present-day problems, and to perceive the significance and bearings of present-day conditions. He writes lucidly, wisely and in a way that

will commend itself especially to the young, in these well-filled and beautifully printed pages. Especially worthy of study are the chapters on "The Curriculum of Character," "The Age Long Miracle" (The Personality and Power of Christ), "The Passion for Perfection," "The Price of Success," and "The Force of Faith." Preachers and teachers may find much here of meaty thought and apt illustration to help them in their work. GEO. B. EAGER.

A Valid Christianity For To-Day. By Charles D. Williams, D. D., LL.D., Bishop of Michigan. The Macmillan Co., New York. 1909. $1.50 net.

The Gift of Influence. University Sermons. By Hugh Black, Jesup Professor of Practical Theology, Union Theological Seminary, New York. Fleming H. Revell Co., New York.

Redeeming Vision. By J. Stuart Holden, M.A., author of "Suppositions and Certainties," "The Price of Power," etc. Fleming H. Revell Co., New York.

The first two of these volumes deserve to be put in the first rank of sermons recently published. Bishop Williams' discourses are strong, clear in style, with the throb of vital energy. They treat phases of Christianity that are needed "for to-day." He is alive to the spiritual problems of our time, and discusses them with true insight and with the power of a conviction that is born of an equally true insight into the heart of the Gospel.

Mr. Black's sermons were prepared for university audiences, and that fact is evident both in their matter and style. They are wanting in certain essential elements of popularity, but there is fine discrimination in thought and a sober and chaste eloquence. To the cultured audiences who heard them they must have been a spiritual feast, as they are to thoughtful readers.

Mr. Halden's volume is disappointing. Perhaps he is the most happy of the three in selecting fresh and suggestive themes; and in this way he will be helpful to thoughtful

preachers rather than by his discussions, which usually seem commonplace and tame after the expectations excited by felicitous subjects. C. S. GARDNER.

Famous Stories of Sam. P. Jones. Reproduced in the Language in which Sam Jones Uttered Them. By George R. Stuart, for sixteen years his co-worker and associate. Fleming H. Revell Co., New York and Chicago.

Sam Jones is fast becoming a tradition; but he will ever be vividly remembered by those who heard him—the most picturesque preacher, perhaps, of modern times. This is a selection of his most effective stories; but what is better still, the last fourth of the volume contains a large collection of his "epigrams and pointed paragraphs." In popular, telling epigram Sam Jones was a real genius. These pithy sayings of his are frequently "broad," sometimes coarse; but they were always extremely effective with his audiences; and one cannot read them to-day without feeling the electric or psychic shock.

C. S. GARDNER.

The Churches and the Wage-Earners. A study of the cause and cure of their separation. By C. Bertrand Thompson. Charles Scribner's Sons, New York. 1909.

This is a stimulating and suggestive discussion of a very practical theme. It is better, it seems to this reviewer, in diagnosis than it is in prescription, although the suggestions as to what the churches ought to do are intelligent, if lacking in proper perspective and proportion. The central truth in the working-men's complaints against the church is "that the churches, no matter how deeply they may be interested in charity, even on a large scale, have not as a rule attacked the causes of poverty, and have in fact expressly said that such is not their business." There is a modicum of truth in the statement, especially so far as the causes of poverty are found in social conditions. Of course, there would be differences of

opinion as to whether the primary causes of poverty are social. But from the point of view of the working-men who attack the church, the statement is quite true, because those working-men believe in the social origin of poverty. On the whole Mr. Thompson's criticism of the church is discriminating and balanced. He does not at all justify the extreme views of the complaining wage-earner; but he does find serious defects in the attitude and activities of the church. He is opposed very earnestly to socialism; and believes that it is the privilege and duty of the church, by sane and aggressive social activity, to save society from socialism, which otherwise seems to him sure to come. The church, he thinks, must modernize and socialize its preaching and all its methods and relate itself vitally to present-day conditions.

The picture which he draws of the preacher under this modernized program will make experienced pastors smile. "He must meet the demands of the populace; and those demands are numerous and exacting. He must have unlimited familiarity with all modern thought on all modern subjects; he must be able to discuss the ethics of employers' liability Sunday morning; socialism Sunday evening; industrial education at a teachers' meeting Monday; municipal government on Tuesday; Browning Wednesday afternoon and the efficacy of prayer Wednesday evening; talk to the woman's club Thursday afternoon on current topics, and to the High School Friday afternoon on the duties of citizenship; and Saturday he may be asked to conduct a Nature-study excursion, working out in the meantime his next sermon on the Royeian conception of immortality, which, of course, he must put into popularly intelligible form." It would be unfair to judge the book by the extravagance and one-sidedness of this paragraph, which is really the least judicious in it; and it is inserted simply as suggesting, though in extravagant form, the many-sidedness which is demanded in the modern pastor and the omnibus type of culture which it is necessary for him to have, if he undertakes to meet the calls which modern life increasingly makes upon him.

The book, despite a certain lack of balance, is quite worth reading.

C. S. Gardner.

IV. SYSTEMATIC THEOLOGY.

Systematic Theology. A Compendium and Commonplace Book Designed for the use of Theological Students. By Augustus Hopkins Strong, D. D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. Vol. III. The Griffith & Rowland Press, 1701 Chestnut St., Phil., Pa.

This is the last volume of the great work into which Dr. Strong has gathered the ripest fruits of the reading and of the earnest thought of a life-time. It is on the same general plan as that of the two preceding volumes which were reviewed in the Review and Expositor of April, 1908. This volume concludes the consideration of Sociology and discusses Ecclesiology and Eschatology.

The author's Ethical Monism gives little evidence of having modified his views on the subjects treated in this volume. The Scriptures are appealed to as final authority. His view is consistently that of a moderate Calvinism. There is an election by God to eternal life which is not on the ground of foreseen faith. Regeneration is by an instantaneous act of God beneath consciousness, in which man does not co-operate. This new birth is the ground of faith and repentance and not the reverse. Justification is a standing in Christ on the condition of faith, and not a righteousness inherent in man. Sanctification is a progress in purity until complete holiness is attained at death. There is no falling away from a saved condition. Death ends probation for all. The righteous and the wicked dead are raised at the coming of the Lord, and together with the living are judged and go to final destiny. The judgment is not to determine destiny, but to vindicate God's righteousness. Neither the resurrection nor the judgment is a pictorial description of what takes place for each man at death. Dr. Strong, however, hazards a conjecture as to the final condition of the wicked along the

line of the evolution law of reversion to type. Man who has been evolved from the brute condition, as Dr. Strong concedes, may, as a result of the degeneration through sin, go back again to the animal condition from which he sprang. But Dr. Strong holds that only man's body was derived from the lower orders of life. What about the soul? If the man sank to the level of the brute, the spirit would have to cease to exist, and moral life end. Would a being of this kind be immortal? But Dr. Strong doubtless does not put forward this idea very seriously.

The section on Ecclesiology has been raised and enlarged by the addition of the more recent concessions of scholarly writers. Whatever may be said about the Northern Baptist churches abandoning strict communion, Dr. Strong is as strenuous as ever in his defence of this view, and his argument for it and his showing up of the inconsistences of Baptists adopting the loose practice are very conclusive.

Dr. Strong's Theology will take high rank among the great standard works on this grand subject. No work with which I am acquainted contains so much of the cream of thought on all the broad range of subjects treated. While he has accepted monism and evolution, it has been with reservations which have left them with small comparative influence upon his final conclusions. Through it all there is the ring of conviction, a love of truth and a disposition to give a fair statement of the views he rejects, which are especially wholesome at this time. Copious indices add to its value as a book of reference.

CALVIN GOODSPEED.

A Working Theology. By Alexander MacCall. Charles Scribner's Sons, New York. 1909.

This is an attempt to make a clear and simple statement of the theology which may be held in the light of modern knowledge and which is sufficient to equip earnest souls for religious work. It takes the evolutionary point of view, and concedes the main contentions of the Higher Critics; and claims that the great, primal religious truths are undisturbed: the fatherhood

of God; the divine providence; the efficacy of prayer; the reality of miracle, as results effected through laws of which man is ignorant; atonement of the cross, of which no satisfactory theory can now be given.

The book is written in a devout spirit. If it is too broad for many, there are doubtless other doubting and troubled minds who will find it helpful in their effort to maintain an attitude of positive faith in the midst of the theological confusion of our age, which has set them adrift from their moorings. The spirit of the little volume is excellent and its purpose manifestly is to reassure the disturbed. C. S. GARDNER.

V. OLD TESTAMENT.

The Book of Genesis. By Professor Calvin Goodspeed, D. D., Baylor University, and Professor D. M. Welton, D. D., McMaster University. American Baptist Publication Society, Philadelphia. 1909. Octavo. Pp. 253.

We have for a long time needed a thoroughly conservative modern commentary on Genesis. Radical and Mediating scholars have issued learned commentaries on Genesis, and have done much to elucidate and illustrate Genesis. The American Baptist Publication Society undertook, in 1892, the preparation of a Commentary on the Old Testament for English readers, as a companion to its excellent commentary on the New Testament. Dr. Alvah Hovey was selected as General Editor of the series, which was entitled "An American Commentary on the Old Testament." The Publication Society committed to Dr. Hovey the work of engaging the writers for the entire work. He assigned to Professor Daniel M. Welton, of McMaster University, Toronto, Genesis and Judges. Dr. Welton prepared the Commentary on Judges, and had almost completed the notes and comments on the text of Genesis when death called him hence. At his urgent request Dr. Calvin Goodspeed consented to revise the comments and to prepare the Introduction to Genesis. Professor Goodspeed devotes more than twenty-five pages of the

Introduction to the discussion of the date and authorship of the Pentateuch. He shows a good acquaintance with the literature of the subject, and is thoroughly sane in his method of argumentation. Both Dr. Welton and Dr. Goodspeed regard Genesis as thoroughly trustworthy in all its parts. Throughout the Commentary the treatment is sane and safe. Naturally, in a brief commentary many topics of interest are but lightly touched, and many questions in literary criticism are omitted. The student who wishes to go more deeply into questions of Higher Criticism is referred to some of the best literature in defence of the substantial Mosaic origin of the Pentateuch. Busy pastors and intelligent Sunday school teachers will find this Commentary exceedingly helpful. JOHN R. SAMPEY.

Some Aspects of Rabbinic Theology. By S. Schechter, M. A., Litt. D. (Cantab). The MacMillan Co., New York. 1909. Pp. 384, Octavo. Price, $2.25.

Dr. Schechter is favorably known as a Jewish scholar of real learning and admirable spirit. He has read widely in Rabbinic literature, and knows how to put in good English the results of his research. He does not attempt a history of the development of Rabbinic theology. He quotes from Jewish authors covering a period of two thousand years, without following any chronological arrangement. As an apologist for Judaism, he naturally puts before his readers the teachings which most commend themselves to modern readers, whether Jewish or Christian. As a student of Jewish thought he was led to question many statements about the Rabbinic theology found in the works of Christian scholars. It seemed to him that outsiders did not properly interpret the sayings of Jewish scholars. As a loyal Israelite he undertook the task of interpreting the Rabbinic authors to men of the present time. "Having been brought up," he says, "among Jews who did live under the strict discipline of the Law and were almost exclusively nurtured on the spiritual food of the Talmud and Midrashim, and having had occasion thus to observe them for many years, both

in their religious joys and in their religious sorrows, I felt quite bewildered at the theological picture drawn of Rabbinic Judaism by so many writers. I could not but doubt their statements and question their conclusions. These doubts were expressed to friends, who were at once affected more or less by my skeptical attitude and urged me to write down my thoughts on the subject, which in the course of time took shape in essays and lectures." Dr. Schechter has not attempted an exhaustive discussion of Rabbinic theology. "The guiding motive in the choice of subjects," he says, "was in general a selection of those large and important principles in which Rabbinic thought and Israel's faith were most clearly represented and which I found were most in need of elucidation, because so often misunderstood and misinterpreted."

Dr. Schechter not only quotes largely from the Mishnah and the Gemara, but makes large use of the Jewish liturgy. He attempts to show that Judaism has in all ages met man's ethical and religious needs. He frankly says: "My attitude is a Jewish one. This does not, I hope, imply either an apology for the Rabbis, or a polemic tendency against their antagonists. Judaism does not give as its *raison d'être* the shortcomings of any of the other great creeds of the civilised world. Judaism, even Rabbinic Judaism, was there before either Christianity or Mohammedanism was called into existence. It need not, therefore, attack them, though it has occasionally been compelled to take protective measures when they have threatened it with destruction. But what I want to indicate and even to emphasize is, that my attitude toward Rabbinic theology is necessarily different from that taken by most commentators on the Pauline Epistles. I speak advisedly of the commentators on Paul; for the Apostle himself I do not profess to understand." Dr. Schechter, like most modern Jews, shows no love for Paul. He understands full well that Paul held views as to Judaism widely different from those entertained by non-Christian Jews. He remarks: "Either the theology of the Rabbis must be wrong, its conception of God debasing, its leading motives materialistic and coarse, and its teachers lacking in enthusiasm and spirituality, or the Apostle to the Gentiles is quite unintelli-

gible. I need not face this alternative, and may thus be able to arrive at results utterly at variance with those to be found in our theological manuals and introductions to the New Testament." Dr. Schechter's book will be valuable to Christian students as a skilful and sane presentation of an intelligent modern Hebrew's view of the religion of his fathers.

JOHN R. SAMPEY.

Old Testament Theology and Modern Ideas. By R. B. Girdlestone, M. A. Longmans, Green & Co., London. 1909. 12 mo. Pages 128. Price, 40 cents net.

Dr. Girdlestone has long been favorably known to Old Testament students as the author of "Old Synonyms," "The Student's Deuteronomy," etc. The manual under review is one of a series of Anglican Church Hankbooks, edited by Rev. W. H. Griffith Thomas, D. D. The book is adapted to intelligent laymen and young people. There is some discussion of the characteristics of certain groups of Old Testament writings, such as the Prophets, the Psalms, the Historical Books, the Mosaic Books, etc. In Biblical criticism Canon Girdlestone is thoroughly conservative. The present reviewer has found the chapters on Theistic Monism, God and Evil, Providence and Prayer, and Providence and Prophecy among the most interesting and helpful in the book. This manual is an excellent introduction to the teaching of the Old Testament.

JOHN R. SAMPEY.

Old Testament History From Hezekiah to the End of the Canon. By Rev. J. M. Hardwich, M. A., and Rev. H. Costley-White, M. A. John Murray, London. 1908. Octavo. Pp. 244. Price, 2s 6d.

The authors of this volume on the later Old Testament History are Assistant Masters at Rugby School. They have to keep in view the following aims: "The chronological sequence of events, the historical setting of the narrative, the use of the words of the Bible wherever possible, and

illustrations from the Prophets and other of the Scriptures. Brief footnotes have been added where it seemed necessary." The editors have relied chiefly on Hastings' Dictionary of the Bible and the various works of Canon Ottley, Dr. Kent, Dean Stanley and Canon Farrar. The book shows in all its parts the skilful work of trained teachers. The editors have followed in the wake of scholars of the Mediating school. Hence the reader who believes in the accuracy and trustworthiness of the biblical historians will meet with a goodly number of comments which he cannot accept. JOHN R. SAMPEY.

Artaxerxes III. Ochus and His Reign. With Special Consideration of the Old Testament Sources Bearing Upon the Period. An Inaugural Dissertation Submitted to the Philosophical Faculty of the University of Bern in Candidacy for the Doctor's Degree. By Noah Calvin Hirschy. The University of Chicago Press. 1909. Pages 85. Price, 81 cents.

Dr. Hirschy, as a student under Dr. K. Marti of the University of Bern, has very naturally accepted the views of his preceptor as to the Old Testament history and literature. He shows skill in the arrangement of his material. He has also made careful research in the period of which he treats. He has carefully collated the views of Old Testament scholars as to the passages from the Old Testament which have been located by one or more scholars in the land of Ochus. Dr. Hirschy usually gives his vote in favor of the opinions advanced by Marti and other critics of the Radical school.

JOHN R. SAMPEY.

VI. MISCELLANEOUS.

Christian Science. By Ray Clarkson Harker, D. D., Cincinnati; Jennings and Graham. New York, Eaton and Mains. 1908. 60 pp. 50 cents net.

Many books are now appearing to refute, expose, denounce, abuse Christian Science.

This one is dignified, thoughtful and forceful. It recognizes the truth in Christian Science, but aims to show that all the truth may be had without accepting the system. Freedom and relief from disease and from care so far as genuine ought to be appropriated in faith by the Christian.

The Christian Scientist's philosophy of cures is false and so he often fails tragically. Mrs. Eddy's use of words is erroneous and fantastic and her philosophy in vital matters in conflict with the Word of God. Christian Science tends to destroy sympathy and break down truthfulness. Mrs. Eddy's character and history are not commendable and yet her claims are such as to place her under the charge of blasphemy. The order and calmness of this little book commend it as useful for such as are troubled with the vagaries of Christian Science.

W. O. Carver.

The Rational Test; Bible Doctrine in the Light of Reason. By Leander S. Keyser, D. D., Author of "In Bird Land," "Birds of the Rockies," "Our Bird Comrades," "The Only Way Out," etc. Philadelphia. Lutheran Publication Society. 1908. Pp. vii.+ 189. 75 cents.

This work may not inaccurately be described as a succinct, defensive statement of the fundamentals of dogmatic theology from the standpoint of the Augsburg Confession. Ten fundamental doctrines of that creed are stated with clearness and distinctness and defended from attacks made upon them in modern times. The work is from the strictly orthodox viewpoint and the methods of reasoning are those sanctioned by use since the days of the promulgation of the Lutheran Creed. The procedure in the case of each doctrine is to give a clear and exact statement of the dogma; then to explain its meaning if that is not already evident; next to adduce Scripture evidence; finally to show that it is reasonable. In showing the rational character of the doctrine recognition is taken of the objections commonly urged. That the author is fair must be admitted by most readers. That he is always logical some would not admit. Those who pride themselves on being "modern" will surely

not reckon this a "modern" book, but they will find it easier to scout it as *"traditional"* than to refute it as *weak.*

The work will serve admirably to confirm the faithful, but it hardly seems suited as a guide to faith. An apologist ought to make some concessions in style to the *forms* of modern thought. This work does not move in that realm.

W. O. Carver.

The Problem of Age, Growth, and Death: A Study of Cytomorphosis, Based on Lectures at the Lowell Institute, March, 1907. By Charles S. Minot, LL.D. (Yale, Toronto), D. Sc. (Oxford), James Stillman Professor of Comparative Anatomy in the Harvard Medical School, President of the Boston Society of Natural History. Illustrated. G. P. Putnam's Sons, New York and London. 1908. Pp. xxii.+280.

This is a volume of the "Science Series" of these enterprising publishers and represents the patient and skillful investigations of many years into the physical conditions of the growth and decay of the body of a living organism. The aim is, of course, to apply the knowledge to the life of man. The present work may be called popularly technical, but as it is strictly scientific no extended review of it is proper here.

W. O. Carver.

Geschichte der Klassischen Philologie. Von Dr. Wilhelm Kroll. G. J. Göschen'sche Verlagsbuchhandlung, Leipzig, Germany. S 152. Pr. 80 Pf.

Dr. Kroll, of Muenster, has here given a most admirable outline of the history of Classical Philology. There cannot, of course, be much discussion is so brief a treatment, but the main points in the development from Plato to Rohde. One regrets that the volume stops at 1875. The great work of Brugmann and Delbrueck ought to come in this volume. The author has elsewhere discussed this later period.

A. T. Robertson.

An Introduction to Comparative Philology for Classical Students. By J. M. Edmonds, M. A., Assistant Master at Repton School, England. The Cambridge University Press, Cambridge, England; G. P. Putnam's Sons, New York. P. 235. Price, 4s. net. 1906.

This Manual is brief, clear, and as easy as such a subject can be made. It is a good book to begin the subject with. Besides the usual matter in such works, the author has two excellent charts on pages 87 and 93 which show the relation of the Indo-Germanic tongues to each other. A. T. Robertson.

A Syntax of Attic Greek. By F. E. Thompson, M. A. New edition, rewritten. Longmans, Green & Co., London and New York. 1907. Pages xxvi., 555.

Prof. Thompson's Syntax has many points of great merit. It is in sympathy with comparative philology and makes bolder use of this great science than does Goodwin or Hadley and Allen. The plan is independent and fresh. The examples are numerous, but the comments are acute. Teachers of Greek in America would find the volume very useful. One may not agree to every position taken, but there is so much that is good that I do not indicate these matters. Few grammarians see everything alike. One must never forget that the ancients managed somehow to write without our modern grammars. But Prof. Thompson's book deserves careful study by American scholars.
A. T. Robertson.

A History of Classical Scholarship. Vol. II. From the Revival of Learning to the End of the Eighteenth Century (In Italy, France, England and the Netherlands). Vol. III. The Eighteenth Century in Germany, and the Nineteenth Century in Europe and the United States of America. By James Edwin Sandys, Litt.D., Fellow of St. John's College, Cambridge. 1908. Price, 8s. 6d. a volume. Cambridge University Press, Cambridge, England; G. P. Putnam's Sons, New York. Pages 498, 523.

Vol. I. appeared in 1903 and has been reviewed in this quarterly. It would be difficult to speak too highly of these vol-

umes. They are at once indispensable to the library and to the scholar. They supply a mass of learning to be had nowhere else in such brief compass. I confess, however, that, more than the great scholarship here shown, the human interest of the volume seizes me. The numerous pictures of famous scholars make one linger over the pages. It is surprising how interesting are the details all along as one dips about in the volumes. One has the constant desire to read on. Some of these scholars were dry enough in their day, I dare say. But Prof. Sandys has made their memory green in his delightful History.

A. T. Robertson.

Hellenistic Greek and Hellenism in Our Universities. By S. Angus, M. A., Ph.D., of Hartford Theological Seminary. Hartford Press, Hartford, Conn. 1909. P. 32.

This is a brilliant paper read before the classical club of Princeton University and forms a powerful plea for the study of Hellenistic Greek in American Universities. Certainly Americans cannot claim to be keeping up with the progress made in this mode in Germany and England. A. T. Robertson.

Women, Etc. By George Harvey. Some Leaves from an Editor's Diary. By George Harvey. Harper and Brothers, New York. 1908. P. 232. Price, $1.00.

There is variety here in abundance. We have served up for us Casuistry, Greed, Ignorance, Spinsters, Second Wives, Frivolity, Jealousy, Loquacity, Woman Suffrage, Obstinacy, Osculation! That is not all, but is enough to make plain what the author knows of his subject. He is inevitably entertaining and instructive. A. T. Robertson.

Browning's England. A Study of English Influences in Browning. By Helen Archibald Clarke, author of Browning's Italy. The Baker & Taylor Co., New York. 1908. Pages 448. Price, $2.00 net.

One's first impression of this book is its beauty. The twenty-four illustrations are very handsome. But it is also a serious

and solid contribution to the interpretations of Browning. The influences from the English side that entered into his life are well shown. The poetry, the religion, the society, the art of England all come in for treatment. Then the friends of Browning are discussed with sympathy. The book is withal a very human study and one gets closer to the great poet than he can always do. Copious quotations from his poems are made to illustrate the comments at various stages of his career. The book is one for all who love Browning.

ELLA B. ROBERTSON.

Alaska the Great Country. By Ella Higginson. The Macmillan Co., New York. 1908. Pages 537.

There is a wonderful charm about this rich far North land. I have not seen a book that told so much about the land and the people as does this volume by Mrs. Higginson. The pictures are many and fascinating. The snow, the gold, the rivers, the mountains, the costumes, the dogs all have a weird interest. The story of the winning and the development of this great country is all here in a most attractive form. E. B. R.

Buried Herculaneum. By Ethel Ross Barker. Adam and Charles Black, Soho Square, London, England. Macmillan Co., New York. Pages 253. Price, 7s. 6d. net. 1908.

The City of Herculaneum, save for a small portion, lies buried, unseen and unknown, beneath a hundred feet of lava. The present volume gives an account of the glories of that ancient Greek colony, of the terrible catastrophe that overthrew it in A. D. 79, and of the wonderful underground excavations of the eighteenth century. The writer describes how those early explorers stripped and destroyed the marvellous buildings they discovered, and reburied them. Then follows an attempt, by the help of ancient manuscripts, to reconstruct these buildings in all their ancient splendour. Five chapters at the end deal fully with the unique treasures of sculpture found there,

and with the frescoes; and the beautiful illustrations and the plans adequately elucidate the text. A catalogue of the sculptures, now in Naples Museum, and a valuable bibliography are appended for the help of the traveller and the specialist.

It is hard to express one's appreciation of the magnificent pictures in this volume which present the art treasures found in Herculaneum. The result is a wonderfully vivid picture of old Roman life. It is absolutely startling to have this section of that civilization reproduced to us. We have had excavations reported before from many parts of the world. Herculaneum comes fresh in spite of all the rest. A. T. Robertson.

The Aeneid for Boys and Girls. Told from Virgil in Simple Language. By the Rev. Alfred J. Church, M. A. With twelve illustrations in color. The Macmillan Co., New York. 1908. Pr. $1.50 net.

Mr. Church has won a great reputation as a teller of stories for boys and girls. The present volume is one of his very best. He knows the old classic life and knows how to simplify the golden dreams of the ancients. The type is beautiful, but the pictures are delightful. A child who does not like the Aeneid in this dress is dull indeed. A. T. Robertson.

Daniel Boone, Backwoodsman. By C. H. Forbes-Lindsay. J. B. Lippincott Co., Philadelphia. Pages 320. Price, $1.50.

There is no more dramatic figure in American pioneer life than that of Daniel Boone. He is the typical American backwoodsman. There is no "Jesse James" highway robber business here, but the really brave man who blazes the path of civilization through the forest in spite of Indians and wild beasts. This is a great book for boys who love the heroic and the daring. A. T. Robertson.

An English Honeymoon. By Anne Hollingsworth Wharton. With illustrations. J. B. Lippincott Co., Philadelphia. 1908. Pages 306. Price, $1.50.

England is the Garden of the World. There is no lovelier

land to visit and the romance of a honeymoon gives added charm to what is already beautiful. The illustrations are charming and are chosen with taste. The narrative is chatty, yet informing. All in all the volume is delightful and particularly so to one who loves England. ELLA B. ROBERTSON.

The Wind in the Willows. By Kenneth Grahame. Charles Scribner's Sons, New York. 1908. Pages 302. Price, $1.50.

Every writer must have his say from the animal's point of view. Mr. Grahame writes with delicacy and insight about the life of the river bank, the road, the open wood. He touches with lightness the rat, the toad, the mole, the badger, and other denizens of the highways. It is as a philosopher also that he looks at the world with these new eyes. It is a restful and fresh book. A. T. ROBERTSON.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Vol. III. Range from "Chamier" to "Draendorf." Pages 516. Price, $5.00. Edited by Prof. S. M. Jackson, D. D., University of New York. Funk & Wagnalls, New York. 1909.

There are 755 topics treated in this volume by 142 collaborators. This fact gives some idea of the scale on which this revision of the famous Schaff-Herzog is being carried out. The bibliographies are particularly full. A number of important topics come up for discussion in this volume such as Christology by Dr. D. S. Schaff, Comparative Religion by Prof. George Gilmore, Congregationalists by Rev. Morton Dexter, Constantinopolitan Creed by Dr. A. Harnack, Dante by Prof. M. R. Vincent, Didache by Dr. A. Harnack, Dogma and Dogmatics by Prof. A. H. Newman. One is interested in the case for the "Disciples of Christ" as put by Rev. F. D. Power, of St. Louis. He expressly denies "baptismal regeneration," but speaks of "baptism commanded in order to the remission of sins." The volume is one of much interest. A. T. ROBERTSON.

The Art of the Netherland Galleries. By David C. Preyer. Boston. L. C. Page & Co. 1908. P. 379. Price, $2.00 net.

This volume belongs to one of a series, but it has a value of its own and all the charm of the Netherlands. It is profusely illustrated and contains a history of the Dutch school of painting that is very interesting and helpful. Much of the best art has religion as its theme and all high art with any noble theme is elevating and ennobling. The present volume will help the general reader as well as please the connoisseur.

A. T. Robertson.

A Standard Bible Dictionary. Designed as a comprehensive guide to the Scriptures, embracing their languages, literature, history, biography, manners and customs, and their theology. Edited by Melancthon W. Jacobus, D. D., Professor of New Testament Exegesis in Hartford Theological Seminary; Edward E. Nourse, D. D., Professor of Biblical Theology in Hartford Theological Seminary, and Andrew C. Zenos, D. D., Professor of Ecclesiastical History in McCormick Theological Seminary. Funk & Wagnalls, New York and London. 1909. Pages 920. Price, $6.00.

Dr. Jacobus has associated with himself some thirty scholars from America, England and Germany in this important work. The American scholars predominate and are chiefly from Chicago and Hartford, but they are of high quality, if few in number. The three editors indeed have done a very large part of the work themselves, especially the smaller articles, and many of the critical articles on the books of the Bible. They seem none the worse for that. The aim of the volume is to be simple, clear, handy, readable, and up-to-date. The critical position is intermediate, though more radical in the Old Testament than in the New. The pictures are many and excellent. Of special value are the articles of Dr. James Denney on Jesus Christ and Paul, Jerusalem by Dr. L. B. Paton, the New Testament books by Jacobus and Dods, etc. Prof. Samuel Dickey, of McCormick Theological Seminary, furnished photographs of many scenes in Palestine. The book lacks an index of

authors with subjects discussed by them and the bibliography is occasionally deficient. But it is a distinct success taken as a whole. In the article on Baptism Dr. Jacobus argues against the necessity of immersion! A. T. Robertson.

Some New Literary Valuations. By William Cleaver Wilkinson. Pofessor of Poetry and Criticism in the University of Chicago. Funk & Wagnalls, New York. 1909. Pages 411. Price, $1.50 net.

Dr. Wilkinson appears at his best as a critic of style in this volume, and his best is equal to that of any modern critic. The subjects of the present criticism are Howells, Matthew Arnold, Tennyson, Stedman, Morley, Tolstoi. The interest is held right on through and many fresh views are advanced. The mind of Dr. Wilkinson is very keen. He can, however, see the good as well as the bad points of a writer. A. T. Robertson.

Astronomy With the Naked Eye. A New Geography of the Heavens. With Descriptions and Charts of Constellations, Stars and Planets. By Garrett P. Serviss. Harper and Brothers, New York. 1908. Pages 247. Price, $1.40 net.

The average man knows little about the satrs save in a general way. The stars tell us of God and so teach theology to one who can read the language. The present volume is a popular discussion of the heavenly bodies. The book is attractive and helpful. A. T. Robertson.

Sir Walter Raleigh. By Frederick A. Ober. Illustrated. Harper and Brothers, New York. 1909. Pages 302. Price, $1.00 net.

The romantic story of Sir Walter Raleigh is here told with charm and power. It is one of the "Heroes of American History" series. The pathos of the unsuccessful attempt of Raleigh to gain a firm foothold for Englishmen in North America is well brought out. A. T. Robertson.

The Tower of London. Painted by John Fulleylove, R. I. Described by Arthur Poyser. The Macmillan Company, New York; A. and C. Black, London. 1908. Pages 220. Price, $2.50.

The brush and pen combine to make this a volume of distinct interest to one who knows his London and to one who only reads about the wonderful city. The fascination of the Tower of London with its history of blood perhaps is nowhere better shown than in the present beautiful book. It is really a work of art as well as a book of instruction.

A. T. Robertson.

Dictionary of the Bible. Edited by James Hastings, D. D. New York. Charles Scribner's Sons. 1909. Pages 992. Price, $5.00.

Dr. Hastings, of Scotland, not only has dictionaries on the brain, he has put them on paper. The great five-volume dictionary of the Bible was achievement enough for an ordinary man, but not for Dr. Hastings. Then came the two-volume Dictionary of Christ and the Gospels, entering a somewhat new field. Close on the heels of this enterprise there followed the first volume of the Encyclopedia of Ethics and Religion to be finished on a grand scale. There was left one sort of dictionary, the one-volume kind. Dr. Hastings has filled up that gap by the present magnificent volume. It would be rash to say that Dr. Hastings is not planning some other dictionaries. The present volume is not a condensation of the five-volume Dictionary of the Bible, but an entirely independent work, the articles written for the most part by different men. The same themes, with a few additions, are treated, but more briefly. The great subjects have, after all, a good deal of space. I wonder why the subject of the Judaizers receives no discussion. The critical tone in general is mediating, more moderate in the New Testament than in the Old. Jesus Christ is discussed ably, though at times quite cautiously, in a great article by Prof. W. P. Patterson, of Edinburgh. In this dictionary, as in all Bible dictionaries, each article has to be considered on its

merits. The print is rather small, but, when all is said, the man of God will find much to help him here. I know of one man who sold his five-volume Hastings in order to get hold of this. Every man has his own habits in such matters. I am sorry that in the article on Baptism Prof. C. A. Scott considers it necessary to argue in favor of the sprinkling of infants. Dr. Hastings should have removed that part of the article.

A. T. Robertson.

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